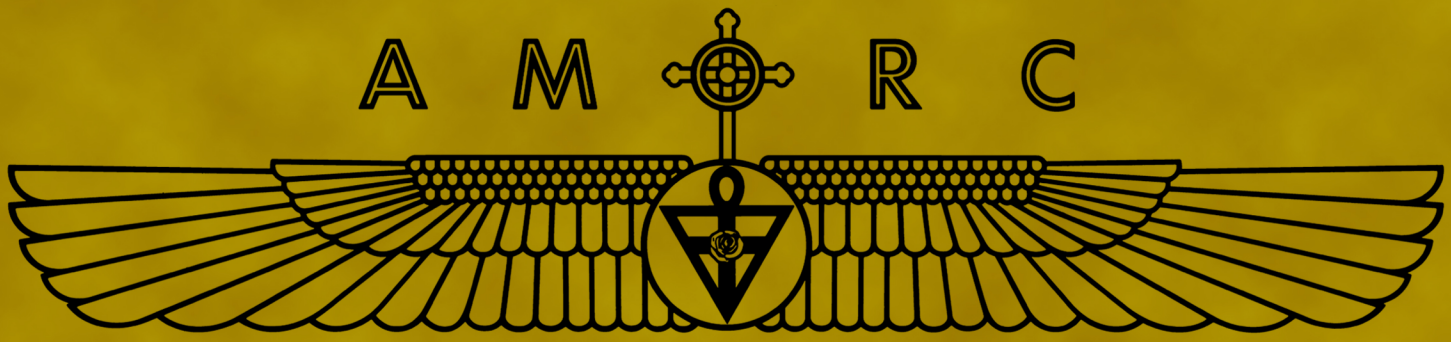


Alchemical Manuscript Series

Volume Eight

Compendium

Part 1

Edited by S. Bacstrom, M.D.

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Alchemical Manuscript Series

Volume One: **Triumphal Chariot of Antimony,** by Basil Valentine
Triumphal Chariot of Antimony by Basil Valentine is considered to be a masterpiece of chemical literature. The treatise provides important advances in the manufacture and medical action of chemical preparations, such as, metallic antimony, solutions of caustic alkali, the acetates of lead and copper, gold fulminate and other salts. Accounts of practical laboratory operations are clearly presented. Instructions in this book are noteworthy, as they provide weights and proportions, a rarity in alchemical literature.

Volume Two: **Golden Chain of Homer,** by Anton Kirchweger**,** Part 1
Frater Albertus was once asked if he could only have one book on alchemy, which would it be? He answered that it would be the *Golden Chain of Homer*. This collection of books written by several authors and printed in various editions, was first printed in 1723. Concepts of Platonic, Mosaic, and Pythagorean philosophy provide extensive instruction in Cosmic, Cabbalistic, and laboratory Alchemical Philosophy.

Volume Three: **Golden Chain of Homer,** by Anton Kirchweger**,** Part 2
Frater Albertus was once asked if he could only have one book on alchemy, which would it be? He answered that it would be the *Golden Chain of Homer*. This collection of books written by several authors and printed in various editions, was first printed in 1723. Concepts of Platonic, Mosaic, and Pythagorean philosophy provide extensive instruction in Cosmic, Cabbalistic, and laboratory Alchemical Philosophy.

Volume Four: **Complete Alchemical Writings,** by Isaac Hollandus**,** Part 1
Complete Alchemical Writings was written by father and son Dutch adepts, both named Isaac Hollandus. The details of their operations on metals are said to be the most explicit that have ever been presented. Extensive and lucid descriptions of preparations of tinctures, elixirs, vegetable stones, mineral work, and the Philosopher's Stone provide a rich treasure in Alchemical work and medicinal recipes.

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Volume Six: **Compound of Alchemy,** by George Ripley

George Ripley was born in England and studied science, alchemy, and religion. He spent part of his life in Rome, and returned to England with the secret of transmutation. This work was one of the most popular books on Alchemy during the middle ages. It was first printed in London in 1591, having circulated widely in manuscript form for many years. It is said to contain the best on how to make the Philosopher's Stone, the "potable" Gold.

Liber Secretissimus, by George Ripley

The treatise, *Liber Secretissimus*, provides a philosophical description of the Composition of the Philosophical Stone and the Great Elixir. Explanation of the White and Red Work is described in archaic English. A good knowledge of Alchemy is recommended in order to follow the Alchemical Process described in the work.

The Marrow of Alchemy, by George Ripley

The Marrow of Alchemy is translated from Latin by William Salmon (1644-1713), a professor and medical doctor living in London. This treatise by George Ripley sets out to make plain the Secrets of Alchemy and to reveal the Hidden Mysteries of Nature. This discourse on the Philosopher's Mercury provides an important and clear description of tinctures and the process of making vegetable, mineral, and animal stones.

Volume Seven: **Correct Usage**, by Anonymous

Correct Usage is a "how to" book of Alchemy. It contains 73 recipes on how to artificially clear and polish stones such as agate and lapis lazuli; how to make beautiful pearls; and how to make pleasantly scented, glowing candles. The recipes come from an old German Alchemical manuscript which is translated into very readable English. Recipes include how to separate gold or silver from steel or iron; how to make copper like gold; how to make tin which will not crush; how to prepare Sal Ammoniac; how to make oil of Tartar; and purify and refine sulphur.

Volume Eight: **Compendium**, S. Bacstrom, M.D., (Editor)**,** Part 1

Bacstrom's *Compendium*, Part 1, is a collection of extracts of alchemical books that are interpreted by Bacstrom and include notes that provide the alchemical theory and explanation of symbols used in the manuscripts. Bacstrom's comments provide a clear interpretation of the alchemical recipes and processes. He discusses the occult relationship to metal such as gold and antimony and provides procedures to produce tinctures and medical products.

Extracts include:

- The Work with the Butter of Antimony
- Chemical Moonshine
- Alchemical Aphorisms
- Instructions Respecting the Antimonial Labors for the Sophie Mercury
- Aphorisms Concerning the Universal Salt of Nature
- The Tincture of Antimony

- Sir Kenelm Digby's *Sal Enixum* and Abbe Rousseau's *Primum Ens Salis*
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- *Conserva Fontinalis*
- Letter by Joel Langlottus, M.D.
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- The Epistle of Arnoldus de Villa Nova to the King of Naples
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- A Thought of Dr. Bacstrom, Saturday Night, 1/2 Past 8, 6th of April 1805
- The Mineral Gluten or The Philosophical Double Mercury

Volume Nine: **Compendium**, S. Bacstrom, M.D. (Editor)**,** Part 2

Extracts include:

- The Short Processes Indicated
- Le Febre's *Philosophical Lamp Furnace*
- Secret of Secrets, or, Magistery of Philosophy
- On Short Processes
- A Second Experiment on the Same Principal
- Baron von Reusenstein's *Chemical Processes*
- Baron von Reusenstein's *Universal and Particular Processes*
- Annotations on the Hermetical Triumph
- Mineral and Metallic Processes
- The Process of Alexis Piemontese
- Lapis de Tribus
- A Thought of Sig. Bacstrom concerning Platina
- Extract from Joh. Becher Explaining the Process of Paracelsus Explaining The Mercury of Venus
- Extract from Isaac Hollandus
- Rhenaus' *True Preparation of Philosophical Mercury*
- Becher: *Animated Mercury of Claveus*
- 79 Wonders of a Certain Subject (Bismuth)
- Discourses on the Philsopher's Stone-John Clerke
- Extract from Henricus Madasthanus
- Extract from Rhenanus
- Preparation of the Alkahest
- Thoughts upon Jugel's Particular Process

- Extracts from Wilson's Complete Chemistry Course
- Extract from Fachsens' *Art of Assaying*
- Extract from Digby's *Chemical Secrets*
- The Science of Alchemy (from an old manuscript)
- The Practice of the Philosophers
- Extract from *Solis e Puleo Emergentis* J. Rhenan
- Extract from *Practice & Work of Brothers of R.C.*
- Conversation with Mr. B. and Mr. Ford April 1805
- Further Notes to Mr. Ford
- Recapitulation of the Whole Process
- Universal Process of the Abbott Clairai
- Various Notes
- Excerpts from Baron von Reusenstein's Processes
- A Process Upon Common Lead

Volume Ten: **Of Antimony Vulgar,** by Alexander Van Suchten

Alexander van Suchten was a chemist who lived in Dantzig from 1546 - 1560 where he wrote extensively on antimony. *Of Antimony Vulgar* provides the alchemical recipe for working with and deriving sulphur, salt, and mercury. This work includes a useful addition from Basil Valentine on how to make and use the salt of antimony for alchemical and medical purposes.

Volume Eleven: **Coelum Philosophorum,** Translated by S. Bacstrom, M.D.

Coelum Philosophorum is an excellent treatise thought to have been written in the 14th century by John Cremer who devoted over 30 years to the study of alchemy. It was translated by Dr. S. Bacstrom, M.D. in 1787 from a German alchemical book published in 1739. Elaborate directions are provided to obtain powerful and safe medicines from each of the seven metals and various minerals. The treatise gives the procedures to obtain tinctures, oils, and elixirs using both the dry and humid way to obtain the Hermetical Treasure.

Volume Twelve: **Theoricus Degree,** by Anonymous R+C

Theoricus Degree, was translated from German and contains a section on the Rosicrucians, their teachings, oaths, laws, customs, prayers, along with philosophical instruction to the Brothers on creation and the four elements. A discussion on metals, plants, man, and medical cures are described. Instructions regarding the operation of the Third Degree (Practicus) on the mineral work are included. The preparation of the mineral stone in the dry way is presented using laboratory techniques.

Volume Thirteen: **Aphorismi Urbigerus,** by Baron Urbigerus

Aphorismi Urbigerus is a recapitulation of the whole alchemical process, written by combining many philosophical works. The first edition appeared in London in 1690. The second edition was published in 1671 in German and then translated into English. The work contains the alchemical rules demonstrating three ways of preparing the Grand Vegetable Elixir of the Philosophers. Urbigerus'

work is considered to be a clear and complete explanation of the Opus Minus and provides the process of the vegetable circulatum.

Volume Fourteen: Last Will and Testament, by Basil Valentine

Last Will and Testament is a compilation of five books and became a "best seller" among the alchemical fraternity in the seventeenth century. Sound chemical information is expressed in clear terms and provides directions for the preparation of oil of vitriol. The description is written in such a way that only one who had actually carried out the practical operations could have written it. A table of Alchemical symbols is provided for the convenience of the reader. In addition, a gematria dictionary provides a convenient reference for those interested in pursuing the possibility of numerical codes in alchemical writings. A practical treatise together with the XII keys of alchemy is included to derive the Great Stone of the Ancient Philosophers.

Volume Fifteen: Acetone, by Johann Becker

Johann Becker (1635-1682) is not only famous in the history of chemistry for his theory of combustion, but also as a technologist, miner and metallurgist. *Acetone* provides an explanation of chemical laboratory practice, including descriptions of the properties of substances used in alchemical work for chemical experiments.

Volume Sixteen: Secret Book (Liber Secretus), by Artephius

Secret Book (Liber Secretus) was written in the Twelfth Century by Artephius, translated into English in 1624 and printed in Amsterdam in 1578. The book provides an explanation of alchemical laboratory processes, including antimony and the process to make a great arcanum.

THE WORK WITH THE

BUTTER of ANTIMONY



TRANSLATED BY:

S. BACSTROM, M.D.

THE WORK WITH THE BUTTER OF ANTIMONY

As communicated verbally to Mr. Hand by a possessor

from the files of: SIGISMOND BACSTROM

Prepare a butter of ♁ carefully from the martial stellated regulus with well prepared ☿ sublimate. Rectify the butter. When pure, expose to the attractions of the atmosphere in the lunar rays. The next day, distill off by a very gentle heat, all the humidity that will easily arise.

Expose again, the residuum, to the Lunar rays and again distill as before, but with a more gentle heat. For example, if the first distillation required the heat of three wicks in the lamp, the second will not require more than two. Repeat these attractions and distillations until the humidity that is distilled over carries no more antimony with it.

It is singular that the liquor carried over by the 2nd distillation carries with it as much ♁ as the liquor of the first attraction. This is easily ascertained by precipitating the ♁ from equal quantities by using distilled water. To carry over <u>all</u> that the subject can yield may require 9, 10, or 11 attractions and distillations.

The products of the different distillations are then to be united in a proper globular glass or glasses & exposed to a heat favorable for the putrefaction of the subject: a very gentle vaporous heat is all that is needed. This part of the process, according to the possessor, is that which requires the greatest attention. Blackness will come on and at length the subject will

exhibit a certain sign by which it may be known that the period has arrived for the

SEPARATION OF THE ELEMENTS

There will be a kind of bubbling up around the edge of the blackness like the bubbling up of boiling pitch. A certain kind of glutinous looking matter, which resembles the matter that issues from the sores of a horse, will shew itself. This is a sign that the matter is now ready for distillation.

DISTILLATION

Apply a head to the vessel and distill it with a very gentle heat. A colourless fluid will at first pass over. After the distillation has been carried on for some time, a coloured fluid will begin to come over. The receiver should then be changed and the red oil kept separate from the white.

IMBIBATION

The white oil, or mercury, is now to be animated by pouring it, in small quantities, upon the caput mortuum, from which it was distilled after the putrefaction. The quantity should not be above an eighth part of that of the earth.Digest in a gentle heat till the earth appears to be dry as it were, and again imbibe and digest. Repeat imbibation and digestion until the earth refuses to dry up anymore.

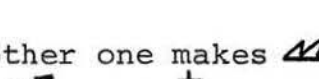
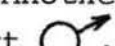
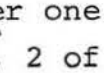
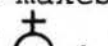
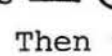
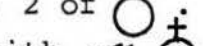
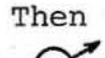
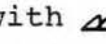
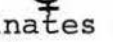
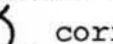
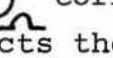
FURTHER PROCEDURES

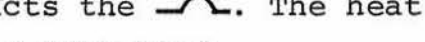
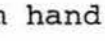
The matter is now to be distilled again in a gentle heat. A colourless fluid will pass over carrying with it a saline substance--- the true Salt of Nature.

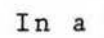
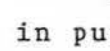
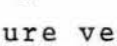
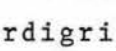
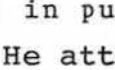
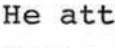
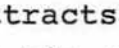
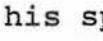
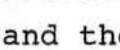
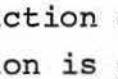
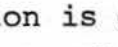
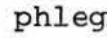
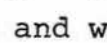
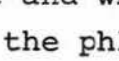
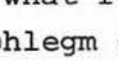
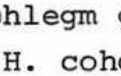
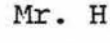
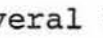
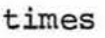
You have now obtained the true *Mercury of the Philosophers* which only requires a due digestion to make it pass through putrefaction and become the fixed white medicine. When this is obtained one or more of the glasses may be imbibed with the red oil, by little and little, without suffering them to cool, and the work (the glasses being well closed) will by digestion go on to the fixed red medicine.

FINIS

(NOTE: the following is a handwritten letter which has been inserted into the ms. at this point by Sig.Bacstrom.)

Another one makes  . He makes  , 1 part  , 2 of  . Then takes as much pure  as he had  , melts  with  and adds again 2 parts  , melts fulminates and purifies with  . With this  and  corrosive he makes his butter, which is the *magnet* which attracts the  . The heat to distill off the  must not exceed a warm hand.

Note: In a previous ms., another author makes  but mixes in pure verdigris instead of  .

He attracts and distills til no more  can be gotten. Then he rejects his spent Butter. This  contained sublimed  or  volatile. These attracted volatile  he digests in one vessel to putrefaction and the  is gradually  to the bottom. When putrefaction is over, he distills off his *philosophical S.V.*, then comes phlegm, the  remaining. Mr. H. says the phlegm goes over first and what remains is the  simplex. The Hermetical Triumph says the phlegm goes first and then follows the  simplex. However, Mr. H. cohobates his  simplex on the  , and distills it over several times in order to extract the sophic  or  out of the  .By these cohobations he distills over a *white* and *red* oil,  simplex and duplex. He fixes the  simplex upon the clarified  , and digests to the white elixir, then imbibes this with  duplex and digests to the red elixir. He did not speak of the calcination of the empty  after extraction of red sophic  or volatile  .

* * * * * * * * * * * * * * *

THE WORK OF MR. HAND

NOTE: This ms. follows the other two works. It is slightly condensed in a few places but not so that any meaning would be altered.

NB. AVOID ALL FUMES OF ANTIMONY AS IT IS POISONOUS.

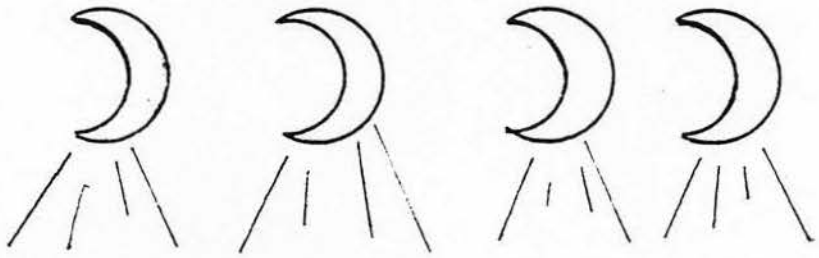
1. Prepare  , well purified.
2. Pound regulus under water to a powder. Dry carefully.
3. By  corrosive (*secret fire* of the philosophers), convert this antimony (their *green lion*) into Butter of  (the Eagle's Gluten).
4. Rectify butter again and again, til it leaves no feces or only a little white calx in the retort.
5. Expose butter in flat dishes to the air in serene nights, in March, April or May *(note: see* "Mutus Liber"). Distill off  , and repeat, til no more will be attracted. By this means almost all of the butter may be carried over.
6. Rectify fluid several times, by gentle heat, til it leaves no feces in the retort. Each successive distillation takes less heat, till the heat of a hand will be almost sufficient.
7. Put on a blind head, set in heat for putrefaction. The heat being that a little more than the temperature of blood.
   (NOTE: at this point a footnote has been inserted, in Bacstroms hand but in a different color ink, perhaps indicating insertion at a later date. It says: The matter thus prepared and exposed to heat will never undergo a change, hence that which follows is nonsense)
8. Maintain uniform heat several weeks til matter appears thickish and black pitchlike scum appears on the surface.
9. Watch carefully til the matter shows a disposition to ascend the side of the glass and look for this sign. The matter will open itself in one or more places like an ugly sore. Now it is ready for separation of the Elements.
10. Remove the blind head, and without disturbing the matter or allowing the heat to go out, attach alembic & receiver. Raise heat slowly til vapors begin to pass into receiver. Maintain same heat til no more vapors will pass without a small increase of temperature, or til the drops, as they fall from the helm of alembic, appear whitish instead of limpid. This is a sign that the phlegm has been separated.
11. Change the receiver and maintain heat just sufficient to bring over the *white* liquid. At length the drops will begin to assume a reddish hue.
12. Change the receiver preserving the white carefully. Attend carefully to the heat and the *red water* or oil will come over. This is the  for imbibation for the red medicine after the white has been obtained.
13. Rectify the white oil to free it of any feces. Now imbibe the matter left in the glass with this white oil. Imbibe it gently maintaining a regular and moderate heat; in between each imbibation allow a few days that the matter may drink up the last added oil before more is added. The matter should never be drowned, only moistened.

14. When it can drink no more (and appears glossy like soft wax) apply an alembic and distill off the spirit.
15. When the spirit has been all separated, apply a blind head and increase the fire gradually, and a salt will sublime itself and adhere to the side of the body. *Watch this process carefully* that the fire may be put out as soon as the salt has sublimed itself, otherwise there is danger of it running down and vitrifying with the matter, in which case the whole labor is lost and one must start over anew.
    Stop the fire as soon as you percieve no more fumes are arising from the matter to increase the quantity of sublimate. In fact, it is better to risk leaving some of the salt in the matter than to go too far, and lose it all. If you think there may be more salt in the matter, you may separate it by another sublimation.
16. When all is cold, separate the salt carefully from the glass sweeping it out with a feather. It is very precious, therefore let none be lost.
17. On this salt pour a portion of the distilled spirit (see #15) sufficient to dissolve it, and then by alembic or retort, in gentle heat, distill what will pass over. The spirit will carry with it a portion of the salt. On what remains, pour more spirit to dissolve it, and distill again; this do til the spirit has been made to carry over the whole of the salt.

    You have in your possession when this is accomplished, the true sophic mercury, the fountain of Count Trevisan, in which the King bathed himself.



CHEMICAL



MOONSHINE

TRANSLATED BY:

S. BACSTROM, M.D.

CHEMICAL MOONSHINE

The work is accomplished with one thing only, and this is to be taken literally. Read the second part of the *Water Stone of the Wise*, the *Novum Lumen* of Sendivogious, the *Olympus Terrae* of Theophrastus, and Ali Puli. These authors say to forsake all animal, vegetable and mineral subjects. Take only our ▽, "Dew", gathered in ♈.

Sendivogious in his treatise on ♃ says: "There is in the air a secret food of life, which is called Dew at night time, but rarified ▽ or ♃ in day time; whose invisible when coagulated is worth more than the whole earth".

Our body is a heavenly ♁, wherewith we unlock the metallic body ☉ or ☽ in open △ in a ▽, and during this resolution, the elixir is made. *i.e.* after the astral ♁ has been obtained and extracted out from the slimy fat lunar ▽, it is the universal key to unlock the fixt bodies of ☉ and ☽. Our matter is a virgin ♍ on which the sun never darted its rays, although sun is its father and the moon its mother.*

This glorious matter may be collected in valleys, on hills, even in caves, or in your own house. It is called *Dew of Heaven*, the ☌ of nature, fatness of earth. This is an astral spirit which is in the air and which is attracted to all vegetable, animal and mineral species. But in the air, it is still universal and not *determined*; that is why we do not gather dew that has touched grass or trees, for the spirit is already determined, and thus, spoilt.

* and the wind carries it in its belly.

The solar and lunar rays, or heavenly Dew, must be collected at a proper time (♈), in a clean vessel; rain, dust and stench of smoke or other effluvia spoils it. There are many magnets, yet the success depends on the place, gallery, weather and wind, as well as on the magnet.

During a heavy thunderstorm, heavy gales of wind and heavy rains during spring season, this ☁ which the sun has extracted from the earth and from the ocean, is copiously and abundantly drove about in the atmosphere, and is beat downward to the earth and is attracted by vegetables, and by man abundantly, with rightly prepared magnets as receptacles. Thunder-weather, when the wind blows from the south, southeast, southwest is very good. Extreme cold or great heat gives nothing.

The place must be dry, clean and free, not marshy nor swampy. Your gallery must stand south and north. Vessels must be elevated 6 feet above the ground. An air passing through the gallery is very useful *(Ed. Note:* It seems that the author used some sort of dew gathering equipment housed in what he called a "gallery". This could be a shed or lean-to type structure)

There must be harmony between place and receptacle, to collect this ☁ in sufficient quantity.

+ PROCESS +

Collect 8-16 ounces of our universal ☿ , put it into a glass-globe, well closed, and let it putrify; which will take about 40 days. When the matter is well putrefied and quite black, divide it into ounces.

Take 1 or 2 ounces and dry it into an ▽ , out of this ▽ or ☹ extract a pure ⊖ , and imbibe it with as much ☁

of ☿ as you took first, or something a little less, and let it dry into the ⊖ , gently and naturally.

When dried, give the infant more milk, *i.e.* that milk whereof it was made, half as much as you took at first, and in this manner you employ 2/3 parts of your ⌐ of ☿ by imbibing and drying up. The last 1/3 part, divide into 7 parts; imbibe your ⊖ seven times therewith, drying up each time.

After the seventh and last imbibation, try your matter on a red hot ☽ or ♀ plate and see if it flows, and enters without fuming. If it smokes, you continue imbibations until it is perfectly fixt.

Then, take one part of your universal ℛ , and 2 or 3 parts of fine ☉ or fine ☽ and put it in a ▽ , the lid being well luted on, and keep in fusion 3 or 4 days in the △ , and the added ☉ will become brittle and glossy, and become the tinging medicine. Experiment will show the strength of projection.

Time and patience are needed to prepare the ⊖ of wisdom in a natural manner, that its tinging power may not be destroyed by too much heat. The matter must be dried up in a natural way, not sophisticated as using furnaces, horse dung, or even the heat of a lamp. Dry it in the heat of a hen upon her eggs.

The matter has a power in itself to become perfect; the philosophers say that the coction of their stone must be done in the <u>sun's heat</u>. (for this reason, Bacstrom believes the salt is dried in the rays of the sun). You will obtain an ⛛ or ⊖ which must be separated pure from its feces. This pure ⊖ is then imbibed. The vessel must be tight and strong and have no pores. Give enough room in the vessel that the humidity have ⛆ enough to throw off hetrogeneous superfluities, or the work will stand

still and spoil, not condense or dry up into ⊖ .

After putrefaction, regeneration takes place by its own inward .

Our ▽ is not ▽ of the clouds, nor well, nor fountain ▽ , but it is thick, fixt and saline, nay a *dry* and <u>smeary</u> water, which does not wet the hands, and is a dirty water which has its origins from the salt and fat of the earth. (Bacstrom supposes that it is collected *per deliquium* by sea ⊖ or ◐ used as a magnet)

Our matter is that ▽̶ which floats above our heads in the △ . Theophrastus says: "You must take the moon from the firmament and reduce it to water, and then to earth and you will find the true matter of our stone".

The Root of the philosophical matter is formed in the earth, and it is found ▽ and △ and this is the true matter, a ▽ which is not wet, and yet is an element of ▽ , and is all one thing; which is not wet, yet is an element of ▽ , and is all one thing, which only ▽ cannot exist without the ▽̶ , because it is from the ▽̶ <u>which is the food of the matter</u> and nourishes it; it is full of spiritual life, <u>celestial, terrestrial and magnetical</u>. (based on this statement, Bacstrom says:" this hints strongly at ◐ to be used as a magnet".)

It is refreshed by pure heavenly Dew, the <u>earth lodges it and is its mother</u>. (Bacstrom feels this is another reference to ◐)

▽ dwells with the ▽̶ and ▽ must become ▽̶ ; this proceeds from our matter. (*"Per Deliquium"* says Bacstrom)

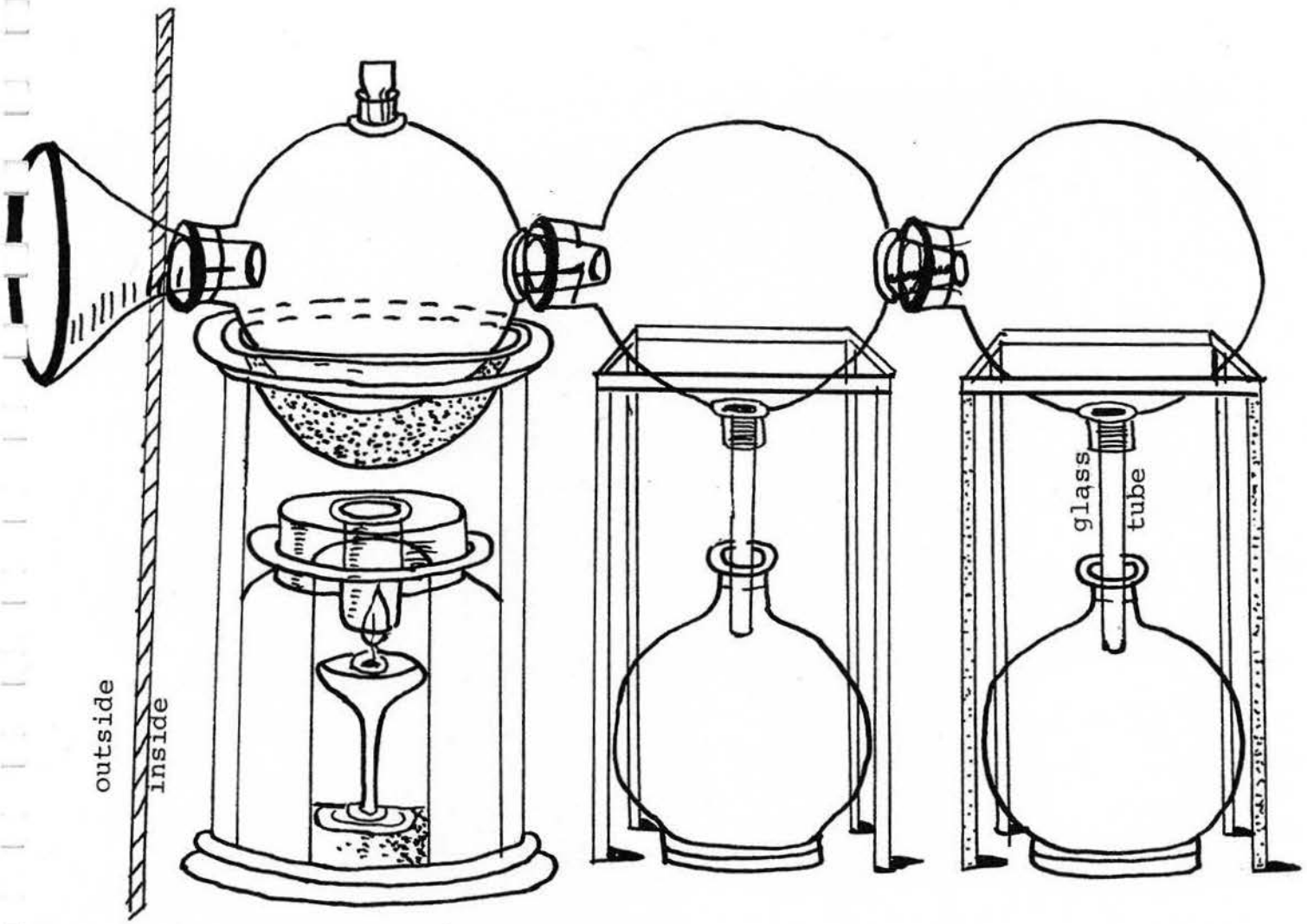
INSTRUMENT TO ATTRACT THE LUNAR HUMIDITY

(The diagram on the following page is the frontispiece of Volume X of the Bacstrom Manuscripts)

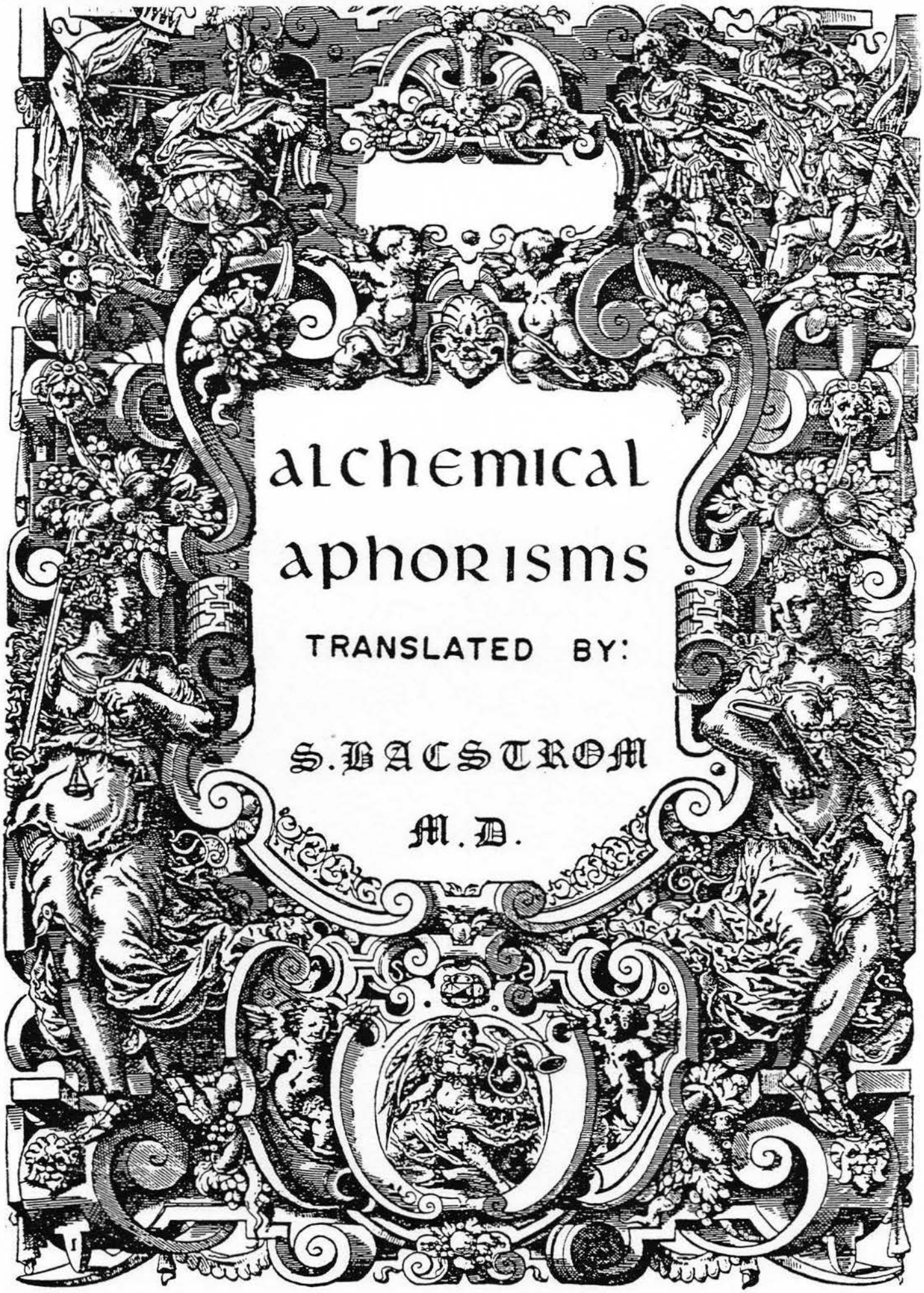
The apparatus is not described in the text, however, the author does mention the use of mirrors, globes and phials without any elaboration. It is not clear whether this diagram represents an invention of Bacstrom or someone else.

In the below, the funnel extends through a partition, probably intended to keep the smoke from the oil lamp from entering and spoiling the purity of the lunar humidity. It is possible that this partition is a wall of the "gallery".

It is presumed that the first globe, resting in sand, is heated by the oil lamp, and the upward convection of warm air out through the stopcock, draws in the cool night air through the funnel in a manner similar to an aspirator or perhaps the temperature differential draws in the night air. The stopcock does present a problem as the night air would also flow out therethrough.



Keep the upper part of the two tubulated recievers cold with towels wetted with cold ▽ .


alchemical
aphorisms
TRANSLATED BY:
S. BACSTROM
M. D.

In Nomine Dei Omnipotentis qui nobis dementia
sua tanta Dona largiri voluit Cui sit gloria
et laus sempererterness
A M E N

APHORISMI

Operis Maximi Antiquorum Sapientum

1. The soul of Man as well as all rational Spirits (The Angels) consists (according to their primitive Essence) of the Spirit of the World or *Anima Mundi* and the power of reasoning. They are United and most simple and consequently in their very essence, immortal.

2. In the Beginning God created the Universal Spirit or the Universal Agent of Nature, the Soul of the Universe. This is the first emanation of Divine Light; it is a Unity and immortal, capable of manifesting itself when moved or agitated, into Light and Fire. It is multipliable and yet is and remains but one. It is omnipresent and yet occupies no visible space or room, except when manifested or multiplied in its third principle, Fire.

   It has the power of becoming material and of returning again to universality. This is the subject of the Stone or Medicine of the Philosophers. The more you take this in its simple universal, unspecified or unmarried state, the easier, simpler and greater is your work, but the more this subject is already specified, the more troublesome, complex and expensive is your process.

3. Our *Magnet* to attract it (although every subject in Nature is Magnetical) is Man, and principally האדמה מין עפר (the Dust or *red earth* of Man) which in the months of March, April and May, the Sun in ♈ and ♉ is abundantly found in דם (blood) of a healthy man; the Spirit of the Universe during this season residing therein most abundantly, universally and unspecified.

האדמה signifies the first Man, *ADAM* or *Red Earth*, which appears when the subject is dried up. In האדמה lies concealed דם, that precious fluid, wherein dwells the Universal Spirit, attracted by inoperation and עפר. The Dust of the Red Earth, left by itself when the Universal Fire of nature quits it. This Universal Fire is truly Nature.

4. The happy success depends on the subject being good, from a young man, if possible of a Jovial Temper or Choleric, in good health, collected in a proper seasons, which is in March, April and, at farthest, in May, while the Sun is in ♈ and ♉ ; best after Northerly winds have prevailed.

PROCESS

This is the first of all works, the most simple, the least expensive, the easiest and the greatest in its effects. There are various works and different processes, but this is the oldest.

lst. The subject contains fire, air, water and earth, and requires no addition of any foreign matter, except when introduced into the metallic department.

It contains the fire of Nature or the Universal Spirit,

with air its vehicle: it contains water, which must be separated from it in the beginning of the work and also earth which remains behind in the form of *Caput Mortuum*, when the fire has left it, and is the true עפר wherein the fire dwelt for a while.

The subject duly collected should not be less than eight nor more than sixteen ounces: place it in a China or glazed bason and cover it loosely to keep the dust out.

2nd. In five or six hours time, the first natural separation is made: the ▽ is carefully poured off as useless and pernicious. (This water is called *The Water of the Deluge*, which are not easily dried up)

The cold subject is placed in a double piece of clean linen in a clean China bason, in order that the superfluous ▽ may be soaked up or absorbed by the linen and that the cake may become dry, in a cool, shady place, free from dust. This superfluous ▽ would retard and hinder putrefaction, which is the key to regeneration.

3rd. As soon as the cake is freed from all superfluous humidity, cut it to pieces with an Ivory knife (do not touch it with any metal) and put it, by means of a glass funnel, into your glass Globe.

4th. The glass Globe is immediately to be shut with a stopper made of oak, which fits nicely, in order that the superfluous remaining humidity (the phlegm), may, during putrefaction, penetrate and evaporate through the pores of the oak.

The joint of the neck and the stopper must be luted with something that is able to resist outward warmth and moisture.

5th. Place your luted globe glass or glasses (for it is most prudent to work with five or six glasses at once from as many good subjects) in a hogshead or wine pipe filled two thirds full with עכול already in proper fermentation, so as to show a degree of heat from 120° to 140° or 150° F. The greatest heat is in the middle, where it is generally from 120° to 150°: less heat is round the staves where it varies from 90° to 100° and from that to 120°.

Your עכול must be procured before as it takes sometimes five, six or more days before it ferments and gives the necessary heat. This is soon discovered by the steam arising from it and by the thermometer buried in it nine or ten inches deep.

You must have two hogshead or casks, in order to prepare a second before the fermenting heat has entirely left the first: which heat seldom lasts longer than three weeks; as your work must never become cold one single moment.

You must cover the top with clean straw, pretty thick, and also all around the casks, especially in winter, or the work will be too cold and your operations be very much retarded if not a total failure.

6th Your bath, thus previously prepared, and your glasses well luted and varnished all around the joining of the neck and stoppper, except the surface of the oak (stopper), bury them in the bath all round the casks where the gentlest heat prevails, deep enough that only the upper part of the neck and stopper, that which is luted, may be in sight or level with the surface of the bath. If they were buried in the middle, in the beginning of the work, your subject would

dry up instead of liquifying and putrifying.

7th Every morning and night, take out your glasses and shake them gently, every one, by a circular motion, in order to promote the solution of the red earth, which is generally effected in two or three weeks time. The whole earth dissolves into a deep ruby-red liquid, called by us *Aqua Permanens* or *Chaos*.

After this liquification is accomplished the glasses are shaken no more, it being then unnecessary.

8th. In this manner, pursuing this most simple process, moving your glasses from one cask into another, as often as your heat ceases, you must proceed with your עכול bath during eight or nine months time, sometimes longer as the exact time cannot be ascertained by any one (the Philosophers say: *"coque nec desine coquere"*) taking care never to suffer your work to become cold, so that the glasses may feel cold, not for one moment, as in that your labour would be lost.

The surface of your oak stoppers will turn black and moist from the penetrating phlegm. This causes the stoppers to swell and will burst the neck of every one of the globe glasses, if you have not previously secured these necks with strips of linen pasted around them, and harpsichord (piano) wire wound over the linen, with a varnish over the whole, and with lute where the stopper joins the upper brim of the neck. The lute may be sealing was dropped on all around by a burning candle, or rosin, or quick-drying varnish thickened with filings or iron or any other good luting that can withstand warmth and moisture; but take care to keep the bottom of the stopper in sight by not covering the neck of

the glass quite so low as to hide it.

9th After liquifaction of the subject, putrifaction takes place immediately. At first you see veins resembling ☿ running from the neck to the permanent ruby ▽. After these veins or streams are vanished, the *Cauda Pavonis* begins to appear all around the globe, sometimes coloured like the Rainbow, sometimes purple, green, nay Gold and Silver colours, most wonderfully beautiful present themselves.

10th During putrefaction, which generally lasts 150 days, sometimes longer, the subject smells through the stopper like a human corpse, sometimes so strongly as to be smelled all over the house; and the colours variegate most beautifully.

11th After this putrefaction, which is called *The Raven's Head*, and which generally lasts 150 days or longer, has continued its time, the stench diminishes gradually, and the subject becomes a dry brick-red coloured ⛆, עפר, or dust, which remains settled at the bottom of the glass. This must not be removed nor disturbed.

12th The sublimation takes place, the Universal Spirit forsakes the dead body עור, ascends and descends invisibly and now produces colours of large extent; one day the glove is black, some days after it becomes olive green, after that sky-blue and beautiful parott-green, then again purple or violet and crimson, mostly in general colours all around the globe with beautifull small gold, silver, green and purple spots in the neck, like a Peacock's Tail, or a Rain-bow. Sometimes it looks like polished copper, then like polished steel and sometimes like bell metal.

13th After eight or nine months, all appears white, or rather

or rather like running mercury, of a metallic colour, and the Universal Spirit sublimes and fixes itself at the bottom of the oak stopper in the neck and remains there for three or four weeks, as white as silver; and is the *regenerated universal Spirit* corporified into a sweet fusible *salt of Nature* above half fixed.

Below remains a foliated ⊽ of a grey colour, called by us *Terra Foliata*, which is of no use if you choose to take this white salt or sublimate out for multiplication, in order to make the *White Medicine*; but if you prefer continuing the digestion, you must by no means open the glass or meddle with it. This white sublimate from one glass will not be more than three, four or five or six grains at most.

You have now in your possession the *Corporified Spirit of the Universe*, the *Regenerated Fire of Nature*, the *Saviour and Regenerator of Matter*, or the *White Medicine* in its first infant state, the אורים or Regenerated Light. This is already a universal medicine for the animal creation, but it is to be carried further to greater perfection. This sweet salt or sublimate looks like copelled silver, or like the moon in the morning.

PROCESS FOR THE RED MEDICINE
OR
PERFECTED SALT OF NATURE

תמים *i.e.* Consummation et Perfectio

14th. The glasses are now to be removed to the middle of the bath and kept there, as the work now requires more heat. (By Fahrenheits thermometer, the heat in the middle at the depth of 10 or 12 inches is generally from 130° to 150°). Continue

the digestion *Coque nec desine coquere*, renewing your עכול (digestion) every fortnight or three weeks, a few days before your heat ceases, removing your glasses from one cask into another from time to time as your heat may require.

Your White sublimate fixed at the bottom of your stoppers will descend again into עפר and from thence re-ascend, and will pass through all the former colours several times more untill it fixes itself once more at the bottom of the stopper. (by us called *querea domus*) and becomes first of a safron colour, but in the course of a few weeks, more of a fiery, red colour. This business (from the White to the Red) requires sometimes three of four months, but the exact time cannot be determined. Now you are in the possession of תמוס, *Consummation est* of Moses and Aaron.

15th During the first and second digestion, the subject dries and liquifies several times, and undergoes many changes of colours, which appear all around the globes and in the neck of the glass, and never cease untill the red sublimate is brought to perfection.

There remains again an earth, the Dust עפר which is of no further use, being now totally deprived of △ which is life.

(admire the simplicity and truth by which The Subject and this Formative Dust is plainly declared in the words ז האדמה עפר מו as well as the Magnet.

FIRST MULTIPLICATION OF THE RED MEDICINE IN QUALITY AND POWER, BY THE METALLIC RADICAL HUMIDITY; AND ITS SPECIFICATION TOWARDS MINERAL NATURE FOR TRANSMUTATION.

16th There are only three Universal passive fluids or humidities in Nature. These three, centrally, are very analagous to each other.

For the animal kingdom, the animal fluid or Blood is appointed; for the vegetable kingdom ▽ , and for the mineral kingdom ☿ , which is the radical humidity of metals.

Each of these three fluids contain △ , ▽ , ⧖ , - soul, spirit and body, - 🜍 , ☿ , ⊖ . From each of these fluids, if properly treated and duly animated by the Universal Spirit, a universal medicine may be made. Now in order to specify towards metallic nature, your universal regenerated Spirit or Salt, the White or Red Medicine, proceed thus:

17th Take four parts of the White or Red Medicine and ten parts of highly purified mercury (best revived from cinabar) and make an amalgam as follows:

Put the very accurately weighed ten parts of ☿ in a small china tea cup or in a small smooth crucible, on a gentle charcoal fire, and let it stand until the ☿ begins to fume. Take it that moment from the △ (AVOID breathing ANY of the fumes as they are noxious and corrosive): and at the same instant add the four parts of the White or Red Medicine (previously enveloped in softened wax) to the just fuming hot ☿ . Stir it with a clean solid glass rod and you will have an amalgam.

The multiplication is performed according to the table of Pythagoras; radius or one side of the equilateral triangle to the whole figure thus:

that is, four parts of the medicine to ten parts of the metallic ▽ .

Process of Digestion with the Metallic Water or Ferment

18th This ā̄ā̄ā̄ is put immediately into a small globe glass of sufficient strength (The neck previously secured with linen, wire and varnish to prevent it from bursting), not above 2 inches in diameter, or of such a capacity that the amalgam may fill no more than one fourth part of the globe in height. If the globe, however, be a little larger, there will be no harm: that is, it is better if it is a little too big than a little too small.

Secure your glass with an oak stopper, and lute it exactly as you did before.

19th Place it in your bath, but now in the middle, where the greatest heat is, in 140° - 150°. Bury it in the עכוּל so deep that the stopper may be a little under the surface of the bath.

20th Do not move it except when you are obliged to place it in another cask. By degrees, the Universal Medicine unites radically with the Metallic water and becomes, in two or three months time, if the white sublimate has been employed, a silver white tinging medicine, a dry substance extremely fusible, in one solid mass, after having passed through all the colours; but if the Red medicine has been used, it becomes a red tinging Metallic Medicine which looks in the dark like a glowing or a fiery coal.

This is the more perfect and multiplied אורים (*Urim*), if the White, תמים (*Thummim*) or consummation est, if the Red Medicine. Aaron wore them both in his אפוד (*Ephod*)

21st Both these Medicines, the White as well as the Red, when perfectly fixed remain at the bottom of the globe-glass, and must be carefully separated from the ♆ or ☹ of the ☿ underneath it, sticking to the bottom of the glass under the medicines. It is necessary to break off the neck of the glass.

22nd Both medicines once multiplied or fermented with the metallic radical humidity (☿) do not require any further fermentation with ☉ ; but tinge already, after this first multiplication.

One part of the White medicine tinges 10 parts of mercury, lead, tin, copper and iron into pure silver of 16 fine. One part of the Red Medicine, once multiplied, tinges ten parts of ☿ , ♄ , ☽ , ♃ , ♀ , and ♂ into pure ☉ of 24 carats fine.

The metallic medicines tinge each metal in proportion as they abound in ☿ , therefore ☿ itself is the greatest quantity, with very little loss, ♄ the next with a little more loss, then ☽ and ♃ ; ♃ with more loss than ♄ and lastly ♀ and ♂ with a great deal of loss and a large scorification of external metallic ♆ , as these two last metals contain but a small proportion of ☿ , which is the only metallic principle that is ameliorated and fixed.

23rd After the first multiplication with the metallic water, the White Medicine is the אורים in its first multiplied state, tinging and ameliorating the inferior metals into the purest and softest ☽ . The Red Medicine once multiplied with the

metallic ☿ is the חמיס in the first multiplied state - the Exalted Universal medicine striking at the root of many acute and chronic diseases of man and animals, and tinging the mercurial principle of all the inferior metals and minerals into the purest and softest gold of 24 carats.

Both metals are soluble in rectified Spirit of Wine - and even in Water.

AUGMENTATION

OF THE MEDICINES IN QUANTITY, NOT IN QUALITY NOR IN POWER

24th If the White medicine, once multiplied, be melted with pure silver - one part of the medicine to four parts of pure refined ☽ - the silver becomes a white, brittle, glassy substance. The medicine is this augmented in quantity only, but not in quality nor in power, as it now tinges no more than ten parts in the same manner as before; but you thus obtain a greater quantity of the same medicine for Transmutation only.

25th If the Red Medicine, once multiplied with mercury be melted with pure refined ☉ , one part of the medicine with four parts of pure ☉ , the gold becomes a brittle, deep orange coloured vitreous substance, and the medicine is augmented, but not in quality nor in power: it tinges only as before, one part tinging ten parts of inferior metals into most pure ☉ , but you have more medicine in quantity.

The White and the Red medicines thus fermented with ☽ or with ☉ are no longer soluble in Rectified Spirits of Wine & much less in ☿ , and therefore are no longer medicinal for the human body or for animals. On the contrary, they

are now highly poisonous, corrosive and destructive to animal life and also to vegetable; and they cannot be multiplied any further by the metallic humidity.

SECOND MULTIPLICATION OF THE MEDICINE, *viz*, IN QUALITY BY THE METALLIC WATERS

The Second and every subsequent multiplication of the medicine, with the metallic ☿ (☿), in quality and power is done exactly like the first according to the table of Pythagoras, as has been mentioned and explained before.

26th Make your amalgam as before with the same accuracy and precaution - 4 parts of medicine to 10 parts of pure ☿ ; - put your $\overline{\text{aaa}}$ in a globe-glass so that three or four parts at least remain empty, lute the neck with the oak stopper, and bury it again in the middle of your bath, where the greatest heat prevails.

This process will be finished in a much shorter time than the first; and every subsequent multiplication is sooner accomplished than the foregoing, because the multiplied medicine increases wonderfully in fusibility, the power of penetrating, and fixity, and therefore it is sooner multiplied than before. It passes again through all the colours, dies, and is regenerated as before.

This can also be done over a lamp provided your heat is nicely regulated so as to imitate that necessary, gentle, animating heat of עכול.

During the first labors of liquifaction and putrefaction, we prefer the עכול to the lamp as the most natural though divers philosophers have used divers means.

27th You will again find your exalted medicine at the bottom of the globe upon a small ☉ or mercurial earth, from which ☿ you need carefull separate your medicine; which is easily done as the substances are distinct enough.

Now you will have the Medicine of the *Second Order*, more fiery than the first, and ten times more powerfull. One part of this medicine tinges one hundred parts of the inferior metals into ☽ or ☉ , accodrding as you have employed the White or the Red medicine.

28th This medicine, infinitely more soluble, more fiery, more renovating, more powerful, can no longer be administered in substance to the human body, being too great a fire for our constitution to bear.

The medicine of the *First Order* may be administered in substance 1/4th of a grain or less for a dose, but we will give you our method how to dissolve and administer our medicine with safety.

29th The third, fourth and fifth multiplication, always with the pure metallic ▽ or ☿ is performed exactly in the same manner as the first and second, but each succeding multiplication is sooner performed than the foregoing.

We do not know that ever a Philosopher ventured so far as the Fifth, as we truly believe that so fusible, ingressive and penetrating a substance, which is actually △ and light, would run through every glass. *(ed. note:* universal solvent*)*

30th The Medicine, whether White or Red, of the First Order of the first multiplication with ☿ , tinges ten times its weight. After the third multiplication, one part tinges one thousand parts.After the fourth multiplication, one part tinges

ten thousand parts. After the fifth multiplication, one part, one hundred thousand parts; that is, one single grain would produce 17 lbs. 4 ozs. of ☽ or ☉ .

(Who can comprehend the incalculable △ of Nature! Infinitely multipliable.)

METHOD OF SAFELY ADMINISTERING THE MEDICINE TO THE HUMAN BODY

31st Take four ounces of the purest, most highly rectified Spirit of Wine (not corn spirit): dissolve therein, without heat, or at most, only in the sun's heat, one grain of the dirst, second or third multiplied Red medicine, and, observing well the colour of the tincture thus formed, add a second or third grain (according to the power of your medicine) and a fourth or fifth, or more until your Spirit of Wine becomes tinged, of a transparent ruby colour, like Burgundy wine- then cease to add any more of the medicine.

The medicine of the third order will sooner tinge the Spirit of Wine sufficiently deep than that of the first.This heavenly essence is the Highest and most Universal *Aurum Potabile* of the earliest ages.

With this glorious essence, we tinge a pint of Madeira or Lisbon or good old Rhenish Wine, dropping our Ruby essence into the White Wine until the latter become of a deep orange or pale Burgundy, or deep Malaga colour, and appears so in a two ounce phial.

This medicinal wine may safely and without the least danger be given to both sexes and of all ages in every disease, whether the disease be hot or cold, acute or chronic

makes no difference.

A teaspoonfull may be given as a dose once or twice in 24 hours in dangerous acute or obstinate chronic diseases, cancers and the like; but in slight cases, one dose only will effect the cure.

32nd The Red Medicine, thrice multiplied, placed in a glass globe, with a stopper luted in, and suspended in a room, gives light in the dark like a fiery coal.

33rd Tbe White Medicine, after the first multiplication, coagulates and fixes a tumbler or glassful of clear water into a rock crystal. Put one grain after another into the ▽ until a distrubance is observed to take place in the ▽ , then cease, and in half an hour the glass will break leaving the crystal fixed.

34th The same White medicine projected on glass in fusion, leaves the glass when cold, perfectly ductile and malleable.

35th With the Red multiplied medicine, glass fluxes or crystals are fixed into diamonds, rubies, emeralds and other precious stones.

Concerning the Globe-Glasses

The glasses are globular digesting glasses of five or at most, six inches diameter, with a neck five or six inches in length and wide enough to admit your thumb, or at least, your middle finger.

You must make stoppers of fine grained, very old Oak, to fit nicely into the necks, which should be ground on the inside a little way so as to form a nice round hole for the

stopper. The stopper should go into the neck one inch deep and should leave one inch above the neck.

The globes for multiplication are about two inches in diameter, with necks three or four inches long and wide enough to admit a finger.

All the glasses should be made of considerable strength at least one eighth of an inch in substance.

END OF THE APHORISMS

S U P P L E M E N T

TO THE FOREGOING APHORISMS ♃

If the globes containing the subject be three, four or more times electrified in the beginning, before you put them in the bath, so as to introduce the Electrical Universal principle, or the Universal Spirit of Nature into the subject by motion, the same spirit in the subject will be greatly strengthened, the operations will be accelerated and improved, and you will obtain an increase of the first white ⊖ or ♎ below the Oak stoppers.

Above I have faithfully communicated our Aphorisms.

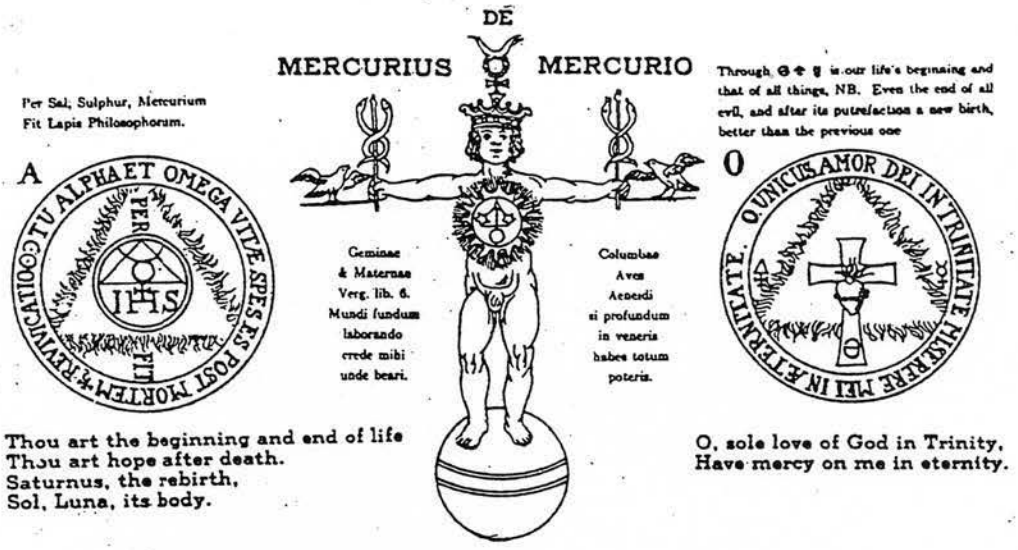
SIGISMUND BACSTROM
M.D.F.R.C.

London, April 5, 1797

ANTIMONIAL LABORS OF

ALEX. von SUCHTEN

FRANKFURT 1680



TRANSLATED BY:

S. BACSTROM, M.D.

Instructions
Respecting
Antimonial Labours
for the
SOPHIC MERCURY:

Extracted from the works of

A. Von Suchten M.D.

1797.

Third Treatise

of

Antimony

by ALEXANDER VON SUCHTEN M.D. & Philosophus.

Franckfort, 1680. (german)

A Von Suchten's process of preparing the ♍♁♂ Stellatus.

You must cleanse your ♁ with a ♃ proceeding from ☿ and not from Salts. This metallic ♃ in the antimonial ☿ is reduced into ☿ vive, and at last this ☿ vive becomes pure ☉ .

The metallic ♃ , which must purifie the ♁ , is to be found in ♂ only, and no where else, and this purification is performed in the following manner.

♍♁♂ Stellatus.

Take good Iron 4 ℥ , I take small iron nails, put them into a strong roomy ▽ , which place in a Wind furnace, raise a good heat, and let it stand until you perceive the nails become soft and pappy, the ▽ being of a White heat, then project into the ▽ 8 ℥ of good pulverised ♁ , well heated, raise your △ to a great Heat, so that the ♂ may melt well in the ♁ ;

Then throw into the ▽ with an iron spoon having a long handle, a

good handful of ☉ , previously well heated and thoroughly dried, and it will fulminate, therefore your ▽ must be large, that the matter may not boil over.

Then raise a great heat, that it may flow thin, and pour it out as hot as possible into your heated and oiled iron Cone, and let it cool gradually.

When it is cold give the mass a blow with a hammer, and the ♒ will drop from the black-greenish Scoria. This Scoria resembles a Marcasit; you may preserve them, until you learn their nature, for in them is a mystery whereof I shall not speak at present.

(The mystery is, that THE FIRST SCORIA contains the ♃s of ♂ and ♁ , whilst the ♒ contains both ☿s.)

Put the ♒ into a New ▽ , let it flow, as soon as it is melted, add 1 1/2 ♃ of fresh poudered and heated ♁ , and let them well flow together, then project as before a handful of very dry heated ☉ , raise your heat, that they may flow and boil strongly together.

Whilst intensly hot, flowing as thin as ▽ , pour it into your heated oiled Cone, and let it cool gradually.

Beat the ♒ from the Scoria. This ♒ is finer and purer than the first. The Scoria throw away, because they are good for nothing.

Let this ♒ melt in a new ▽ , and as soon as it flows clear, project a spoonful of heated ☉ , you must cause the ☉ to flow on the ♒ like an ☌, which is effected by raising a strong heat, otherwise the ☉ will be coagulated and remains hard on the surface.

Raise your heat, and pour the mass out into your heated oiled Cone,

and let it cool.

This ♍ is still finer and handsomer, purer and more metallic than the former.

These Scoria are good for nothing.

The 4th time let this ♍ flow in a new clean ▽ , and as soon as it melts like ☽ , project again a small Ladle full of heated ☉ , and let them well boil together, about 20 minutes, then pour it into the heated Cone, whilst it flows like ♎ , raising your heat to a great degree, the moment you intend to take it out.

Let it cool gradually in the Cone; when cold, beat the ♍ from the Scoria; if the Scoria are of a ⊙ Colour you have worked rightly.

Your ♍ will be like fine ☽ , and will have a fine Star on the Superficies and within.

This ♍ will weigh nearly 4 ℥ , if you have worked right.

In this process the ♁ extracts the Mercurial Soul out of the ♂ and reduces it into a dry ☿ .

This ☿ is nothing else but △ , and operates like △ ,and digests the crude ☿ in the ♁ , separating the minera from the metal.

You must also observe, that the ☿ of ♂ is in this purified ♁ , hidden in the ☽ Colour of the antimonial ☿ .

The ☽ Colour you see in this ♍ , is not from the ♃ , but from the ☿ , wherein the ☿ of ♂ lays concealed, WHICH IS NOTHING ELSE BUT ⊙ .

This ☿ of ♂ is in the antimonial ☿ like a ☋ or ♃ (△ rather) it remains living in the antimonial ☿ , until it is corporified and

SEPARATES ITSELF from the ☿ of ♁ (Coel: Philosoph: Msc.)

If you can comprehend what that △ is, which thus purifies the ♁, you will also understand what that △ is, which purifies and digests our magical ♁, that is: you will know what the philosophical ☉ is, which I call ☉ POTABILE, which separates itself at the End from the ☿ of the philosophical ♁, in the same manner as the pure ☉ is separated from the ☿ of ♁.

(I think COELUM PHILOSOPH: explains all this.)

If you wish now to revive this antimonial ☿ into living ☿, it must be done by ☿, but without a medium it cannot be done; because we see that the ♏ cannot be mixed with common ☿, on account of the ♃ contained in the ♏.

As this ♃ is not metallic, he has no Sympathy with common ☿, and therefore hinders the mixture.

Therefore a medium of union must be found out between the common and antimonial ☿, and in this medium there must be a power, which is not in vulgar ☿; as in vulgar ☿ there is no Specific power. There are but two sorts of ☿s, the common and the Sophic ☿.

Now as the separating power is a mercurial Specific power, we must find out in what ☿ that power can be found, and Experience has taught, that it is in no other ☿ but IN THAT OF ☽.

Process.

Therefore take fine ☽ 1 ℥ and of your pure ♏ 1/2 ℥, let the

☽ glow well in a New ▽ , then add the ♍ , and they will flow soon and melt in the ▽ , and look like common ☿ , pour it into your Cone, and you will obtain a Lead coloured mass.

This mass reduce into ☌, it is easily done; Then take pure common ☿ 4 or 5 ♃ pour it into a glass phial, then pour the poudered Lunar ♍ into the phial to the ☿ (Let it stand a ☌ ☽ in B.M. so the ☌ will go into the ☿ :) shake the phial well, in order to mix the substances, and when you see the ☌ well mixed with the running ☿ , pour it out and āāāte it well on a warm stone, and you will have a true āāā.

Purification of the āāā.

Put this āāā into a wooden dish, pour ▽ upon it, and grind it with a wooden pestle, and the ▽ will become black, pour the black ▽ off.

Pour fresh ▽ upon it, grind again until this ▽ is become black, then pour it off, and continue washing the āāā in this manner, until it is like fine ☽, and the water remains clear upon it.

The black ⛛ washed from the āāā settles in the ▽ , keep it, and pour the ▽ off gently.

Put the āāā into a glass phial, let it stand over night in digestion in a bath, then pour it out, and wash it as before, and it will yield more black ⛛ , continue these washings, until you can get no more blackness from the āāā.

You may also grind the āāā with pure white ⊖ , and the blackness will part from it the sooner.

When you can obtain no more blackness from the ā ā ā, it will be pure and beautiful like ☽ .

Observe the more blackness the ā ā ā yields, the more ♏ is reduced into antimonial ☿ .

When no more blackness comes forth by the washing, then put your bright ā ā ā into a glass ◠, and distil the running ☿ from the ā ā ā, i.e. from the ☽ .

If the washing has been well performed, your ◑ will remain in the ◠ like a beautiful white ☿ . But if the ☽ is of a ♄ colour, it is a sign, that it contains yet some ♁ .

Therefore such a ♄ coloured ☽☿ must be washed further, until no blackness remains at all.

The Receiver must be full of cold ▽ , before you distil the ☿ over, and you will obtain a most beautiful and pure ☿ , which is of a 3 fold quality, viz: ☿ vulgi, ☿ antimonii and ☿♂ is .

But note that the ☿ of ♂ does not transmute the 2 others into its own nature, because the ☿ of ♂ is not radically mixed with the 2 others, and therefore is separated again from them afterwards, as you will hear.

Therefore this ☿ ought not to be called ☿ of ♂, but ☿ of ♁ , because ♁ is full of ☿ . The ☿ of ♂ which lays concealed in this our distilled ☿ , is Volatil ☉ , and that you may see and believe it, take a small quantity of your bright washed ā ā ā, before you distil the ☿ from it, and cause the ☿ to evaporate from the ☽ gently, and this ☉ volatile ex ♂ᵉ that is ☿ of ♂ will remain with the ☽ and tinges your ☽ into a most beautiful Colour of ☉ , but as this ☉ is

volatile, it does not remain with the ☽ in the melting, but forsakes it and flies off.

The ☿ you have distilled from the āāā, i.e. from the ☽, by ♌, penetrates the metals, and separates the Elements of the metals, that is it divides the ☿ from the ♃, which common ☿ can not do, except it be animated by ☿ of ☉, and transformed into its nature.

(the process agrees with those in my other MSS. only fresh regulus should be melted with the remaining ☽☤ which should then be āāāted with the ☿ formerly distilled. This should be repeated 7 or 10 times.)

Thus far Von Suchten concerning the ♏☉♂.

The same Author, p. 234 writes thus: ☉ is an Ore, wherein lays a metal, which is ☿. This ☿ the physical artist must extract out of the ☉. The separation must be made in such a manner, that the Metallic Splendour which is conspicuous in ☉, may not be burnt and lost, but must be exalted and extracted;

This metallic Splendor appears after the separation of the external burning ♃ in the Scoriae, and is then no longer common ☉, but THE MERCURY OF THE PHILOSOPHERS; this can be melted and cast like any other metal, and flows in the ▽ like pure ☽. By this character you may know that it is no longer common ☉ but ☿; although ☉ is not ☿ yet it contains ☿ in its center.

Respecting the ☿ of ☽ introduced into the ☿ of ♁ ; the same Author writes as follows: (See English Edition of his Secrets of ♁. London, 1670. p. 83)

I shall now show you how you may obtain, by means of the ☿ of ♁ , the ☉ which animates your ☿ of ♁ . This ☉ is nothing else than the ☿ial☍ which is in ♂ as the soul in man: but as this ☉ is no more corporial as it was before in ♂ , but through the ☿ial☍ of ♁ has become a☍ it can no more be made corporeal but only through the ☍ of ⊖ of ☽ . This☍ is not the ☿ of ♁ ; nor is it her △ : it is a middle betwixt both. When this middle cometh forth of ☽ her parts fall in pieces, that is the ☿ and △ . The ☿ of ☽ abideth in the ☿ of ♁ - the △ must be washed from it, and is a sulphureous gray ▽ like ashes.

Take 2 lib. of the best Hungarian ♄; dissolve it in common ▽ ; set it in a strong pot over the △ and cast half a handful of small pieces of iron therein and let them seeth therein for 10 minutes; then pour off the ▽ , and put to the ♂ the ☿ which you have distilled from ☽ (that is the ♁ial ☿ which has had its proper number of Eagles.) The ♁ which the ♂ had reduced from ♄ will thus āāāte itself with the ☿ . Wash the āāā clean that all the pieces of ♂ may come from it. When pure and clean let it dry and then put it into a glass phial, set it in B.M. for 8 ♂/☽ and it will become of a dark gray colour, then pour it out and wash it clean in the usual manner in a wooden dish.

The ♂ which you wash from the āāā put apart: then put the āāā again in B.M. for 8 ☌☿, and wash it as before. Do this a third time. But if you would resolve all the ☿ into ☿ and △ you must repeat the work till the āāā be converted into pure ☿ Vive, which will not be quickly done.

When you have had this āāā thrice in B.M. and thrice washed it then distil the ☿ Vive from the ☿ as you did before from the ☽. It is now neither ☿ vulgar nor ☿ of ♁, but through the ☿ of ☿ has been fermented and transmuted into the ☿ of ☿.

This ☿ of ☿ is a wonderful ☿, as every one can prove who shall use it in chemical operations. The ♒ also made of this ☿ is exceeding bright and wonderful in the eyes of Alchemists, but bright as it is it is a deadly poison in physic: keep yourself from it, and let not his fine appearance deceive you.

In this ☿ of ☿ the ☉ out of ♂ lays yet hidden: it wanteth the frigidity of the moon by which it shall receive the perpetual & first coagulation of ☉; and the process of coagulation is as follows:

Take of fine ☽ in which there is no ☉ 1 part of this ☿ of ☿ 4 parts; make an āāā thereof, and that it may be the easier accoumplished dissolve the ☽ in ▽ and precipitate it with ☿ in the usual manner. The ♒ will fall to the bottom in the form of a fine bright ♂, which may easily, by grinding, be āāāted with the ☿ of ☿. Wash this āāā till it be clean and bright: put it into a phial and let it stand 24 hours in B.M. boiling - then will it be as black as a coal: take it out, grind it on a stone, and wash it clean.

The black ♂ which you thus separate is the soul of ♂, which is thus drawn from the ♏ of ♁ and by this work is coagulated into ☉; but with this ☉ there are as yet foeces of ♃ which have been drawn from the ☿ of ♀ by this coagulation; for the ☿ of ♀ is always green on the superficies. This greenness is coagulated with the ☉ (ex Martis) and being, with it, separated from the ☿ Vive, the ☉ must be reduced into a body and so is the ♏ of ♂ found. Thus you see what the ♏ of ♂ is, and what comes from him. He that wishes may then try how much ☿ is in 1 lib. of ♂; for so much ☉ shall he find therein and no more: and he will find the cost more than the ☉ is worth.

Finis.

(The cost will certainly be more than the profit if the ♂ be reduced into a body; but the ♂ is in fact Sophic ☉ and with Sophic ☿ may by proper treatment be digested into a tinging medicine. See COELUM PHILOSOPHORUM, PHILOPE PONIA, MSS. without name, etc, etc, etc.)

Hints

Von Suchten in his Chemical writings, German edition, Frankfurt 1680. p. 234. writes as follows:

"Antimony is an Ore wherein lays a metal which is ☿ . This ☿ the physical artist must extract out of the ♁ . The separation must be made in such a manner that the metallic splendor, which is conspicuous in ♁ , may not be burnt & lost, but exalted and extracted.

This metallic splendor (conspicuous in the ♍♁♂ stellatus) appears after the separation of the external burning 🜂 in the scoria; and the ♁ is then no longer common ♁ but the ☿ of the Philosophers.

This can be melted and cast, like any other metal, and flows in the ▽ like pure ☽ .

By this Character you may know, that it is no longer common ♁ , but ☿ ; although ♁ is not ☿ , yet it contains ☿ in its Centre."

I believe it will not be improper, even supposing that a successful practice should not confirm fully the Theory of the ♍♁♂ Stellatus: being the philosophical ☿ , as VON SUCHTEN AND BECHER positively affirm, to note here all that I know about it, relitive to the VIA SICCA VIOLENTA or mode of Sudden Regeneration and Fixation practised by VIEROORT who conversed with HELVETIUS, M.D. at the Hague.

The Adept says:

"In Respect of THE MATTER of our Arcanum, Know; that there are only Two Metals and Minerals, out of which it is made; and as in these Minerals the Sulphur of the Philosophers is found plentifully, therefore it is made out of Minerals."

In another place he says "THE MATTER or CHAOS, THE MENSTRUUM is a heavenly Salt or of heavenly Virtue, wherewith the Philosophers dissolve the terrestrial Metallic Body, and during this Solution the precious philosophical Elixir is extracted.

The operation is performed from the beginning to the End in a ▽ in an open △ .

The whole work requires no longer time than 3 or 4 days and no greater Expences than 3 Florins.

Neither THE MINERAL out of which, nor the Salt by which it is made, is expensive.

I have told Thee enough, but Thou doest not Know how the Philosophers glassy Seal of Hermes is prepared and broke again, wherein the Sun with her metallic strangely tinged Rays emits its Splendor; and in what sort of Looking glass the metalstransmutable look at each other with the Eyes of Narcissus, and by what Rays the adepts light their △ , by the assistance of which the volatil metals are fixed either into ☽ or ☉ ."

The adept said that the Tincture of his master, who taught him, was a ♂ of the Colour of ♀ .

The Tincture of the adept shown to Dr. Helvetius consisted in 3 heavy pieces of the size of a Walnut, glassy and of the Colour of ♃ .

In another place he says: "Not on account of the Expensiveness of the matter."

A Hint of time, ☉ in ♌ in ✶ with the ☽ in ♒.

The Adept recommends SENDIVOGIUS COSMOPOLITA, and says: "In his dark words lays the Truth, as also in the metallic and mineral external Bodies our philosophical Tincture is enclosed and hidden."

DR. HELVETIUS says:

"Elias Artista has told me: "that the Chalybs or steel of Sendivogius is that very MERCURIAL METALLIC HUMIDITY, by whose assistance an Artist can, without any Corrosive, in the △ , in an open ▽ , separate the fixed Solar and Lunar Rays from their Body, and afterwards convert the Volatil Mercurial Tincture into a philosophical dry Tincture."

In another place he says:

(Dr. Helvetius) "The ♃ of a pure or impure metal, whilst it is united to its body, if it is mixed with a Rock-Salt and thrown into the △ , it easily becomes a hard fixed ♆ ."

(a Rock is in Latin PETRA, consequently it signifies Sal-petrae, Rock-Salt-Peter. ◑ .)

ANTIPATHY	and	SYMPATHY of Metals.
♄ is against ♃		☿ and ☉ Helvetius.
♂ is against ☉		☽ and ☿
♁ is against ☽		♁ and ☉ .
♄ is against ☿		

BASIL VALENTINE his triumphant Chariot of Antimony, in English. page 136. "This Regulus or Signate Star melted often with the Stony-Serpent (⏀)is brought to such a state, as at length it (♏) CONSUMES ITSELF IN IT, and wholly unites itself with the Serpent (⏀).

This being done, the Sectator of art has a matter altogether hot and fiery, IN WHICH VERY MUCH OF ART IS LATENT."

SALIA ENIXA MSC: p: 39.

"The whole secret consists in this, that you consume the Salts entirely (by melting) which corrode the ♏ and convert it into ♃ and Tincture."

This is all I can collect relative to this matter. I beg you will Study it and endeavour to bring it into a rational process.
I must add one sentence more;

SENDIVOGIUS, 9th. Treatise, p. 32., german Edition 1628.

"There is one Metal, which has the power TO CONSUME THE OTHERS, as it is almost their ▽, and their mother.

One only Thing, the Radical Humidity of ☉ and ☽ does resist it, and is ameliorated by it;

But that I may disclose it, it is called CHALYBS otherwise Steel; (♏ ♁♂).

If ☉ is mixed THEREWITH 11 TIMES, the ☉ emits its Sperm, and is

weakened almost to death, (11 parts to 1 part of ☉) THE CHALYBS conceives or becomes pregnant, and brings forth a Son, more glorious than the Father. (☉). (the Son is a Tincture).

If afterwards the Seed (Tincture) of the new born is put to its proper Matrix, (in the same Sophic ☿ ; multiplication) that matrix purifies the Seed and makes it a 1000 times more apt to bring forth the most glorious Fruit."

(Iren. Philaletha p. 15, says that THE FIERY DRAGON i.e. the fiery ♀ of ♂ hides the magical Chalybs, i.e. ☿♂s in his own Belly; this ☿♂s. united to the ☿ of ♁ , constitutes ♏♁♂stellatus.)

(observe that ♀ alone as well as ♀ and ☽ united are called a fiery Dragon, and alludes here to the Fulmen which the ☽ effects, when it attacks the external, burning ♀s of ♁ and ♂, destroys what he can conquer, and throws the remaining upwards into the Scoria.)

Finis.

LULLY'S

THEORY OF

THE PHILOSOPHERS FIRE

Explained by: GEORGE RIPLEY



TRANSLATED BY:

S. BACSTROM, M.D.

LULLY' THEORY

of

THE PHILOSOPHER'S FIRES

explained by:

GEORGE RIPLEY

Copied from an old Manuscript

LULLY'S THEORY

Of our Fires, without whose knowledge the Magistry is not perfected.

In this there are contrary operations, because as Fire against Nature resolves the spirit of a fixed body into the water of a cloud, and the body of a volatile spirit is thereby fixed into congealed earth; so, on the contrary, the Fire of Nature congeals the dissolved spirit of a fixed body into a glorious Earth, and resolves the fixed body of a volatile spirit not into the water of a cloud but, into the water of the Philosophers. Because that which is fixed by virtue of the Fire of Nature becomes volatile; a spiritual body into a spirit; humid into dry; heavy into light - and on the contrary fire against nature changes volatile into fixed, and fixed into volatile; body into spirit and spirit into body; humid spirit has the form of the water of the cloud and a constrictive ponderosity.

Understand by this that fire against nature is so called because it is against all natural operations, for the token which the fire of nature composes this always decomposes and destroys and carries to corruption unless the nature of fire be added.

Hence we say that such fire in the operation of Nature is not of the virtue and operation of our magistry, but that fire only which is purely natural.

There are Four Fires.

1. Natural which is in our Ardent water perfectly rectified.
2. Unnatural, as the heat of a dung-hill, a vintage, etc.
3. Elemental, which is common fire.
4. Against Nature, a heat corroding all things, as aqua fortus, which is drawn from vitriol, salt petre, etc, & sal armoniac and other mineral things.

And you must know that the heat of the Elemental fire can never draw sulphur of nature from the veins of a body, which nevertheless the Fire of Nature by its own attractive virtue easily does.

RIPLEY'S EXPLICATION.

of the aforesaid Theory of Raymond Lully.

"Fire against Nature," namely corrosive Aqua fortis dissolves the SPIRIT OF A FIXED BODY, such as ☉ or ☽ "INTO THE WATER OF A CLOUD" penetrating its parts by the power of its igneity and joining itself in the ratio of its humid substance.

"And the body of a volatile spirit" namely ☿ vulgar "is fixed into congealed earth" by sublimation of it from vitriol in which it is projected. That FIRE AGAINST NATURE which ascends in the belly of quicksilver, when separated is called our invisible sulphur. But "THE FIRE OF NATURE" that is the heat of Ardent water as aforesaid "CONGEALS THE DISSOLVED SPIRIT OF A FIXED BODY" (that is the subtile and spiritual made earth of the body of Gold & Silver, first separated from corrosive

water and calcined for 8 days, or until it increases and is augmented like a spunge) and draws it upward by its own attractive virtue into the ☉ , or Gold of Nature, which appears resplendent and crystaline like the eyes of fishes - into a glorious earth - which is done in a cold place.

Hence he says "IT CONGEALS" & not that it coagulates, because coagulation takes place in heat but congealation in cold; and therefore it follows that "THE BODY OF A VOLATILE SPIRIT IS FIXED BY FIRE AGAINST NATURE", by whose virtue the aforesaid quicksilver is drawn back into the form of a congealed earth and becomes fitter for fixation under the Elemental Fire, until it shall be unwilling to smoke, but shall become an earth, giving no fusion, because it receives fusion from the oil of the Stone, "IT IS RESOLVED " etc., namely by the attractive virtue of the said Ardent water "NOT INTO THE WATER OF A CLOUD, BUT INTO THE WATER OF PHILOSOPHERS" which is a dry water; because the dissolution of the one is the congealation of the other, in which congealation the said spiritual body becomes foliated earth, which is called sulphur of Nature, and thus, by virtue of the attractive water, volatile; namely that which by virtue of the fire against Nature inherent in itself had been made fixed by elemental fire, as was said before.

And for this reason he says "BECAUSE THAT WHICH IS FIXED BY VIRTUE OF THE FIRE OF NATURE BECOMES VOLATILE, AND A SPIRITUAL BODY," that is ☿ fixed, "IN A SPIRITUAL NATURE" and volatile from fire; in which matter there are two bodies, flying silver and spiritual gold, that is the white and cloudy tincture of the mineral Stone; which although

at that time it has not the redness in ACT, nevertheless, as will afterwards appear in practice, it has the power of making red. And - "HUMID INTO DRY," namely because ardent water is decicated and congealed by the dissolution of the secreted gold in its belly, which also makes the stone volatile and at the same time fixed according to the will of the operator.

And "PONDEROUS, LIGHT," that is the body of quicksilver, which in its crude and unfixed nature is heavy, becomes light, because it is elevated after the digestion of its crudity into crystalline earth, which has not its prestine ponderosity.

"AND ON THE CONTRARY, FIRE AGAINST NATURE, (that is the aforesaid great corrosive, which is called the acute water of Philosophers, or the spirit of vitriol itself elevated by mercury from its veins) CHANGES VOLATILE," that is quicksilver sublimeed, "INTO FIXED" "AND THE FIXED" namely the body of gold and silver "INTO VOLATILE" by dissolution and separation of its parts mutually.

And the "BODY" namely of a fixed metal "INTO SPIRIT."

"AND SPIRIT" namely of quicksilver "INTO BODY".

"THE HUMID SPIRIT HAS THE FORM OF THE WATER OF THE CLOUD AND A CONSTRICTIVE PONDEROSITY" because it is our unctuous humid which is the nearest matter of our philosophical mercury, which is our menstruum and our lunary perfectly rectified upon its own proper earth.

And it is fire against Nature which enters our minor alchemical works, but not our greater physical work or natural work, and, therefore in the end he says "SUCH FIRE" namely against Nature "IN OUR OPERATION

IS NOT OF THE VIRTUE AND OPERATION OF OUR MAJISTRY," but that which is of its virtue and operation "IS FIRE WHICH IS PURELY NATURAL" namely the fire of our ARDENT OILY WATER which is purely natural, and therefore to human bodies is a chief medicine. And therefore Geber (?) the philosopher says of it "THE WHOLE BENEFIT OF OUR STONE IS MADE BY VIRTUE OF THE FIRE OF NATURE." But of fire against nature says Lully "ALL ALCHEMIC GOLD MADE FROM CORROSIVES CORRODES AND DESTROYS NATURE, WHEREFORE IT ENTERS NOT HUMAN MEDICINES."

And observe in what manner it is understood by what is said above, as it is said "AZOC AND FIRE WOULD SUFFICE THEE IF THOU KNOWEST THE MANNER OF THE FIRE" Azoc is mercury & Fire is that menstrual heat; both which would suffice if thou knowest the manner of the fire, that is with what fire thou shouldest complete the Majistry, which without the attractive virtue of the fire of nature that is in the menstruum never will be done.

Agreeably to this the Philosophers say "TAKE FIRE AND PUT FIRE IN FIRE UNTIL FIRE MELTS IN FIRE." That is take mercury sublimate, which is fire against Nature, and having put it first to be fixed by Elemental Fire, when fixed put it into the fire of Nature, that is in our water, until fire in fire liquifies: that is until that fire against Nature liquifies in the menstrual fire of Nature - that is be resolved into the substance of a soul (anima) that is of water; which after its fixation, by virtue of an oiliness acquired from the menstruum will have a liquifying virtue; which before, on account of its siccity, it had not. For after its first fixation it was a calxy earth and being

deprived of its extraneous humidity, by the virtue of deseccation and fixation in Elemental fire, in so much that for siccity it be melted, because, as the Philosophers say, spirits are not fixed until they become earth and hence they give no fusion.

Wherefore it behoves that for its lost radical humidity, it should regain a new humidity, much better, because not aquaeous, such as that was, but oliagenous that it might be melted; since the ingressive and penetrative virtue of the Elixir is chiefly made by virtue of the oil not burning, which is to be acquired partly from our menstruum, partly from the ferment, which is gold or silver.

Thus it is clear that the fire of Nature clothing itself with its own vegetative power revivifies every dead body, and resusisitates into a crystaline matter, which is called the SALT of Nature, and our Philosophical quicksilver sublimated; and that it matters not out of what earth that be elevated as long as it is that earth fixed, that white and subtile earth exempt from all humidity; because mercury implanted in such a earth, namely our oily mercury, makes it fusible and apt to receive any form whatsoever.

And therefore the Philosopher GUIDO said of the earth "IT NEED NOT BE MINDED OF WHAT UNCLEAN SUBSTANCE IT BE, PROVIDED IT BE FIXED." And MARIA the Prophetiss says "THE BODY, WHICH IS TAKEN OUT OF THE LITTLE HILLS, IS A WHITE CLEAR BODY, SUFFERING NEITHER PUTRIFACTION NOR MOTION."

Such an earth in its calcination requires a great ignity in itself, and mercury has the power of tinging it and of rendering it fusible, whence GUIDO says "EARTH AND FIRE DESICCATE WATER AND AIR." They drink

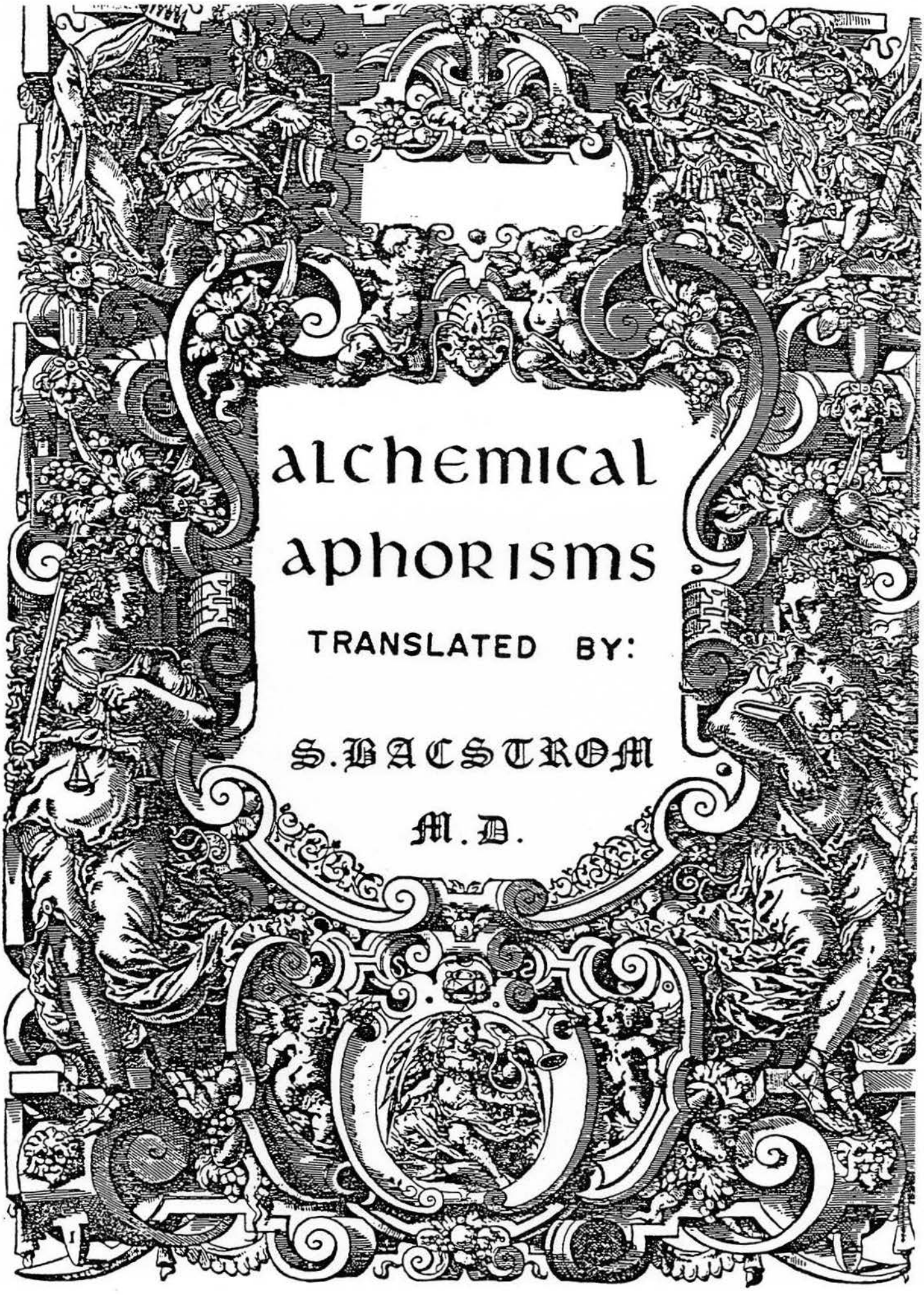
them up and fix them because every metal consists only of two namely of sulphur for the earthy part and mercury for the watry part; and the ancient Philosophers, inventors of this science indeavoured to do upon the earth, namely of metals in a few days, what Nature scarcely effects in the earth in a thousand years.

We are not to mind of what earth, of what substance it be, if however it be fixed, subtile and igneous, that it may be in the place of sulphur for the earthy part, if mercury be well combined with it, namely our mercury which is humid and unctuous, until it be perfected into a matter fit to be reduced, by addition of the ferment, to the nature of a metal, that in all things we may seem to be the least repugnant to the intention of the Philosophers. For what is Gold and Silver but red earth and white earth, oilified as well from mercury pure and unctupus that they may be melted; from which mercury earth is tinged, and perfected by congellation into white and cloudy.

Hence Avicene says of gold and silver "TAKE AWAY FROM THEM QUALITY AND THERE WILL NOT BE CONTENTION." But in this Art is weaker than Nature, because without the ferment the Stone is not reduced to the nature of metal, whereas Nature acts contrarily in its operation creating from sulphur and quicksilver, within the earth, in a long time, without requiring a ferment, most perfect gold and silver.

If from mercury alone thou canst draw out this medicine, thou wilt be the investagator of a most precious work, which is done by the separation of humid from dry and by the iterated composition of the same parts one to another, until they become fit and disagree not.

Finis.



alchemical aphorisms

TRANSLATED BY:

S. BACSTROM

M. D.

APHORISMS

CONCERNING

THE UNIVERSAL SALT OF NATURE

Translated from a German Manuscript

BY: SIGISMOND BACSTROM, M.D.

1797

curious Aphorisms

concerning the UNIVERSAL SALT of NATURE.

copied from a small octavo Msc:

without Name

communicated to me about 20 years ago
by Mr. F. La Fountain.
translated from the German
Ano. 1797.

1.

The Healer of all Infirmities is a Son of the Sun and is the Salt of Life.

2.

When a pure Matrix becomes impregnated with the principle of Life, the Healer of all Infirmities is brought forth.

3.

The Virginal Matrix cannot bring forth the healer of Diseases without the Celestial principle of Life.

4.

This Work is wonderful; This Birth is of a heavenly Origin, although corporeal.

5.

The Child of the Sun contains the powers of Heaven and Earth, because Heaven and Earth are employed in its productions.

6.

The sweet Centre of Life, sweet like honey, is hidden in the Centre of the subject.

7.

The sweet sulphureous ☊ of Nature is the Centre of Life.

8.

The Child of the Sun nourishes itself magnetically from the heavenly principle of Life, and is increased thereby in power and Virtue.

9.

Whosoever comprehends perfectly the Birth of the Solar Child, he may become a happy man; and if he can Kill, resuscitate and conduct to heaven he will obtain every Blessing this Life can give.

10.

The soul or ☊ of the Killed, resuscitated and glorified Child of the Sun, is the highest Medicine.

11.

The Solar Child once born must be fed and nourished, until he puts on HIS PURPLE ROBES and A CROWN OF ☉ ON HIS HEAD.

12.

Whosoever knows, why Jesus the Saviour of the world was born of THE VIRGIN Mary IN A STABLE, knows a great mystery, and may also comprehend THE MYSTERY OF THE SOLAR CHILD, which possesses the powers of Heaven and ☧.

13.

There was a Man who conducted the King of Salts into the Bath so often, until he became quite clean, then he inclosed him Naked in a transparent Apartment, locked the Door, and heated the apartment gently, until the King begun to sweat, and at last was totally dissolved and became a Saline ▽ and died. * A note in the margin , viz. (process ☉).

14.

This ▽ by continuing a gentle Heat passed through Various Colours, until after a long time it became a fixt ⯪, WHITE and RED.

15.

The pure inward Centre contains the greatest mystery; In the Centre of the Earth is inclosed the Treasure of this Life.

16.

The pure Centre is a Looking Glass of the Omnipotence of God, therefore a true Philosopher does not rest before he has discovered the Centre of all things.

17.

All those that make profession of Medicine and Chymistry ought to study THE CENTER OF NATURE and the operations of Nature, how the Superius operates in the Inferius, and they would attain the Foundation of the genuine art of healing.

18.

Whosoever knows to open that powerful and virtuous Centre WITH THE RIGHT KEY, will find and obtain the sweet Kernel and Treasure of Life.

19.

In order to obtain the purest Centre, it is necessary to be provided WITH THE RIGHT KEY.

Ars aurum conficiendi.

Art to fabricate Sol.

20.

It is a very easy Thing for a true Philosopher to produce ☉ , because he knows the Sperm, beginning and generation of ☉ .

21.

☉ and its Sperm are Children of the Sun, and contain Solar powers.

22.

Gold is called SOL and is of a Solar origin, and must be exalted and brought to perfection by a Solar power.

23.

A true Philosopher knows the Mother of ☉ , its Sperm and generation, and therefore is able, by a genuine imitation of nature, to produce ☉ in quantity.

24.

When the Sun is exalted in her own House (☉ in ♌) and when the weather is Serine and beautiful, the Sun sinks and influences her powers and Virtue into a pure Matrix, then fine ☉ is generated.

25.

If you sow the Sperm of Sun and Moon into a pure ♀ or matrix, ☽ and ☉ is generated therein.

26.

In order to generate ☉, a pure matrix and a pure Sperm or Solar ⏃ are required, and a sufficient Digestion, Maturation and Fixation.

27.

The ♌ of Sol and Luna is called SILVER and GOLD, because, in a proper subject, that ♌ becomes Silver and Gold.

28.

The Sun generates, by his Influence, Gold and its Sperm.

29.

The Sulphureous fiery ♌ of the Stars is the remote Spiritual Sperm of Metals.

30.

All Metals proceed from one Root, for that reason all planetary colours appear in the glass.

31.

Nature has ordained Salt to be a Sperm of metals, for that reason the Salt of Nature is called mineral and metallic, because it contains metallic nature in potentia.

32.

⏀ is the Corporified ♌ of the Stars, and therein is the Nature of Metals.

33.

⏀ is the Body of the Stars, whose central ⏃ or △ is called SOL.

34.

The purified metallic Salt can be maturated into Gold.

35.

After the metallic Salt has been dissolved into a Juice, it becomes by a proper digestion and Decoction finally a Metal.

36.

If you understand how to boil softly and maturate the pure juice of the Earth, you will obtain that which it would have become in the Viens of the Earth, i.e. ☉ or ☽ , but the Philosopher carries his natural process beyond that of Nature.

37.

Whenever Nature desires to generate ☽ or ☉ , she makes use of the purest substance of Nature.

38.

The Liquor ☿ AND SILICUS causes a visible increase to metals, wherefrom you may conclude safely that the Metals have their origin FROM ☿ and THE PEBBLE OR FLINT. (marginal note- See Glauber and Tugil on Liq. SILICUS.)

39.

In our MINERAL SALT is metallic nature, therefore it can be maturated into ☉ .

40.

The artist makes use of such a matter, which contains in itself a generating and multiplying power; which power common ☉ has not.

41.

Art cannot create ☉ , it can only promote the unripe to Maturation.

42.

The Metallic Salt of Nature is unripe ☉, because it contains the ☊ of ☉.

43.

Alchymists seek for ☉, and they find ♆ only, because they loose the ☊, which must tinge the body of ☉.

* Note - according to Basilius, ♄ is the true mineral Salt, nevertheless in ♄ is ☿ and its ☊, as the hieroglyphic Charactor (of ♄) very curiously indicates. S.B.

44.

The ☊ of ☉ is all Tincture.

45.

The genuine subject contains every thing, that it wants for its perfection, therefore it can be perfected by its own principles.

46.

Our Salt generated by the powers of Nature, contains the 4 Elements; it must be fixed by the assistance of Art.

47.

Who soever knows how to fix and concentrate the ☊ or △ in the Salt of Nature, possesses all and understands our Art.

48.

The ☊ of the genuine ♁ of Nature perfects and fixes himself and his own Body, if assisted by Art.

49.

If the Centre of ☿ is turned outwards by Art, and is reunited with its body most intimately, and is then fixed, its power is entire and perfect as you read in The Emerald Table.

50.

The powers of the whole substance must remain together, and must neither be separated nor weakened.

51.

Nature is exalted by its own ☊.

52.

If you wish to see the Body ameliorated by the ☊, that ☊ must not be expelled or forced from the Body.

53.

The ☊ which ascends in the glass, when excited by gentle Heat, is THE AGENT who does all.

54.

You must take away the Volatility of the ☊, by locking them up closely, and it will be in time, what you look for.

55.

The ☊ is fiery, the Body is cold (so asys BASILIUS, vide De la Brie msc.).

56.

Most Chymical Artists err by not knowing the genuine acting △ (i.e. the ☊ in the matter) The exciting △ is outwardly applied, but the operating △ is Within the glass.

57.

In our whole Art and Labour is, besides the external gentle △ , only the internal Secret △ to be minded.

58.

TO BOIL is the whole Art; Nature BOILS, Art MUST BOIL also.

59.

In our artifical boiling, the external heat must not exceed the Internal.

60.

The external Heat must neither be too Strong nor too gentle.

61.

The Heat must be managed nicely, in such a manner, that one may be able to suffer the hand on the glass constantly, without burning it.

62.

Nature and Art must assist each other to perfect the Works; Art operates without and Nature within the glass.

63.

The preparation is performed in a close Vessel, that nothing may evaporate.

64.

The genuine metallic Salt can, by another process, be perfected IN 3 DAYS into Spiritual ☉ , and be made into a Tincture.
(a Hint confirming MR. GARDENS operation in the ♎ .)

65.

In a Certain Thing is WHITE and RED, ☽ and ☉ spiritually: turn the Inside out and the outside in.

66.

The pure Salt of Nature, which appears under A WHITE SHINING FORM,

is by the Solar power brought to a purple Colour, under which Form it becomes a Tincture for men and metals.

67.

Whosoever can change the White into Red, digest, boil and maturate, knows the Art.

68.

The Body of the Salt is cold, the is fiery.

69.

 is a Cold  (alluding to the COLD, Tranquil Elect: or  mundi, in the animated  :) The is fiery (when moved or agitated, becomes  , inclosed in the universal  Humidity.)

70.

Whosoever can cause a RADICAL UNION between the Cold Body (the alcaline Basis) and fiery , obtains a most powerful Essence.

71.

The ascending  in the Vessel, excited by Art, is the internal agent, who does all.

72.

Observe! As soon as the External Heat ceases, the operation within the glass ceases also, but whenever the external Heat is too great, the  within will want to escape, bursts the glass, returns to the Air, and leaves the Body dead.

73.

As soon as the White has appeared in the glass, after Blackness is past, and when you see that it sublimes no more, increase the Heat a little, and continue the Digestion, until it is red.

74.

The surest way in the Cure of Diseases, is, to comfort and strengthen the ☊ of Life in the human Body, by a pure celestial ☌ .
(this is exactly what BEANME' AND LAVOISIER call PURE VITAL ⛢, I call it PURE ⛢ or ETHER ANIMATED BY SPIRITUAL, VOLATIL, INCORPORIFIED NITRE; that is: ELECTR: △ INCLOSED IN AEREAL ☌ , which has not yet corporifed itself upon an alcaline body. ⛢ deprived of that Vital △ inclosed in celestial ☌ , becomes HUMIDITY, that is SUCH ▽ AS IS DEAD AND INANIMATE and therefore inclines to become putrid immediately for want of Life, like a dead animal Body. But in my opinion such inamitate ⛢ or Humidity is soon impregnated again with △ , by means of the Spiritual Medium, the Aerial ☌ , and that by a perpetual Circulation of the Elements, △ acting constantly upon the ⛢ , and by the medium of ⛢ on the ▽, and by ⛢ and ▽ upon the ⛛, and vice versa the central △ in the Earth acts upon the Subterraneous ▽^{s}, sublimes them into Vapours and ⛢ , to be impregnated by the ☊ mundi manifested in the Spiritual, incorporeal, aerial ☌ or universal ☊ . See AUREA CATANA HOMERI.)

75.

Whosoever has it in his power to strengthen animal Nature by a pure celestial ☌ , may live to a great Age.

76.

Nothing in Nature is so proper to cure diseases with, as that principle which is the Life of all things.

77.

By means of the Astral Salt, all things live on Earth, because all things receive Life from the  .

(sendivogius says "in the  is a Secret Food of Life.)

78.

In the  is the  and Food of Life, which also descends in Dew and Rain.

79.

The astral Salt, which is a heavenly Salt, is very volatil, sweet, white, brilliant like fine  , and is a sweet mercurial  .

80.

The Salt of Nature is above, in the middle and below; it is in the  , in  , in the and in all Things, as IT CORPORIFIES ITSELF WITH HUMIDITY, with , with all Vegetables, and in all Things.

81.

One and the same power nourishes the whole world, and FROM DEW all things grow, on account of its containing heavenly Salt, which proceeds from the Sun and the Moon.

82.

DEW is a Spiritual  impregnated with Sol and Luna.

83.

IN DEW are the powers of Sol and Luna. (might not DEW be the key to open the  , to putrify and to regenerate it?)

84.

A Well digested DEW is deemed the best  .

85.

THE SUPERIUS is the Life and nourishment of the Inferius.

86.

The Superius is the Life, the Terrestrial is the Body, without the ☊ the Body is dead.

87.

Nothing is so proper to infuse the universal ☊ into subjects, as the ▽^{S} which fall from the heavens.

88.

The celestial ▽^{S} are full of heavenly powers.

89.

The heavenly salt in the terrestrial body is a genuine power of life: the Centre of the heavenly ▽^{S} are the same.

90.

The ☊ or power in the ▽ which is a subtil ⊖ , is not seen until the ▽ is become a solid body.

91.

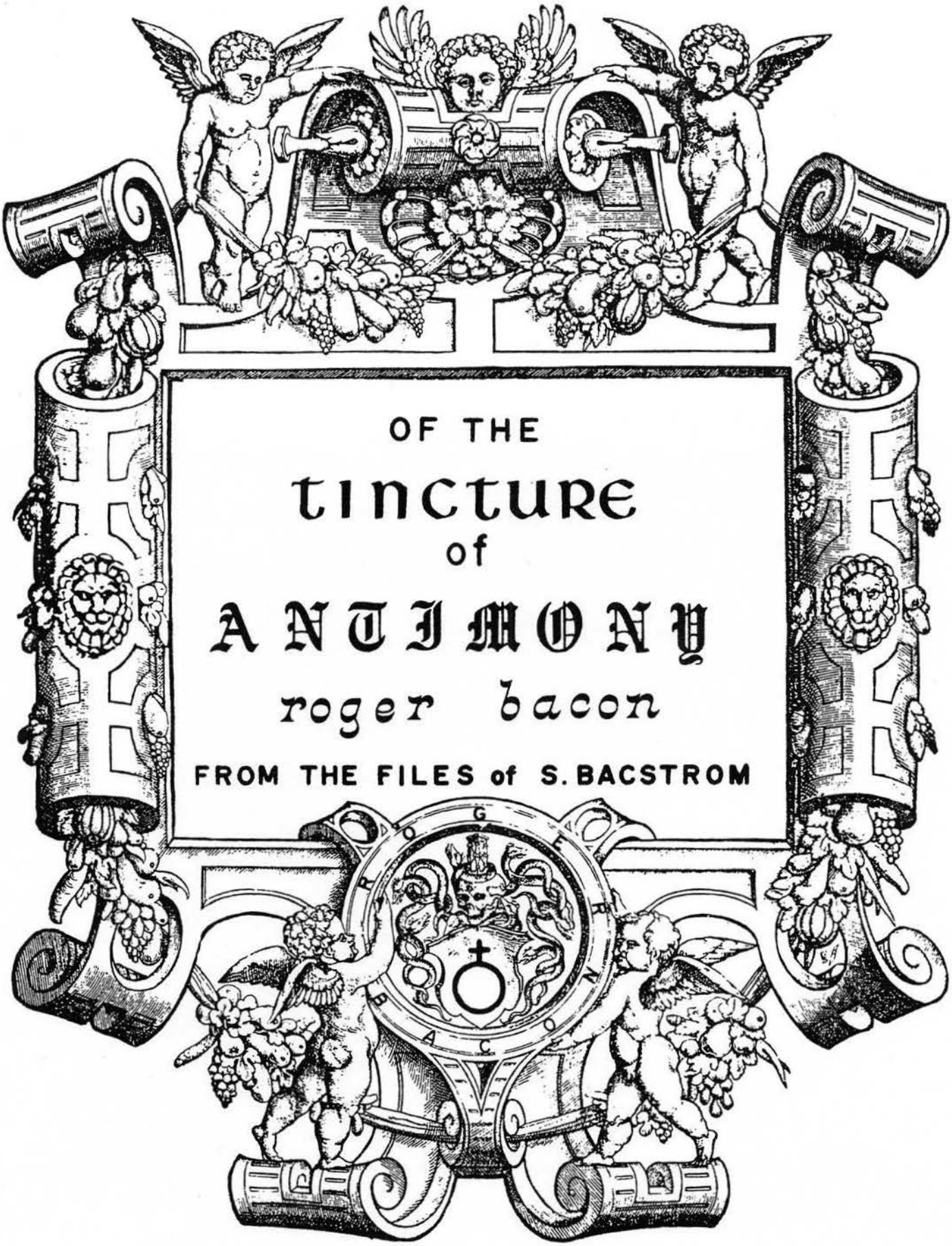
When I saw that the ▽ became gradually thicker and harder, I rejoiced, because I knew that I should find what I looked for.

92.

When the ☊ or the power of Nature in the ▽ is become a ⊖ , it is already a Medicine.

93.

Salt is a corporified ☊ .


OF THE
tincture
of
ANTIMONY
roger bacon
FROM THE FILES of S. BACSTROM

The English copy, ascribed to Frier Roger Bacon, which is hereunto subjoined, was published in a volume, very small 8 vo, along with BASIL VALENTINE'S Treatise OF NATURAL AND SUPERNATURAL THINGS, and some other Tracts.

Printed by Moses Pitt, at the White Hart, in Little Britain, 1671.

Of the Medicine or Tincture of Antimony, as well to preserve Mans Body in Health, and to divert all desperate and incurable Diseases, as also to cure the Leprosie of Metals, to purifie and to transmute them into the best Gold.

Written by that Noble and Learned Philosopher, Roger Bacon.

OF THE

TINCTURE

OF

ANTIMONY.

STIBIUM or ANTIMONY, as the Philosophers say, is composed of a Noble Mineral Sulphur, which they accounted to be the black secret Lead of the Wise.

The ARABIANS call it ASMAT or AZMAT; the Alchymists retain the name ANTIMONY.

ADDITION. The MOORS call it ANTIMONY, others call it ALABASTER, or TARBASON: By the ARABIANS and SPANIARDS it is called ALCOHOL. AVICENNAE c. 7. calls it ARTEMED. ALEXIUS of PIEDMONT, in his seventh Book of Secrets, calls it TALCK, even as JOHN JACOB WECKER renders it in his Books of Secrets; but TALCK is far different from ANTIMONY. PLINY, Book 33 Chapter 6 of ANTIMONY. DIOSCORIDES gives a preparation of ANTIMONY, Book 5 Chap. 39. They call it also STIBI, STIMMI, etc. The Germans call it SPIES-GLASS; or as GEORGE FABRICIUS would rather have it; SPIES-GLANTZ. GERLANDIUS calls it Black ALCOPHIL, ALTOFEL, or ALIRAN,

others COSMET, and it is twofold, Masculine and Feminine.

It will lead us to the consideration of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the MAGI have found that this Mineral is by God ordained under the Constellation of Aries, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had ANTIMONY, they would deal well enough with it by Calcination; others by Sublimation, and some by Reverberation, thereby to obtain its great Mystery and perfect medicine. But I tell you, that herein this place it availes not in the least, either Calcination, Sublimation, or Reverberation, whereby afterwards, a perfect extraction can or might be done or effected with profit, to transmute the meaner into a better Metallick virtue; for it is impossible for you.

Be not deluded; some of the Philosophers which have wrote of such things, as GEBER, ALBERTUS MAGNUS, RASIS, RUPECISSA, ARISTOTLE, and many others: But observe this: Some say, that if ANTIMONY be made to a VITRIUM, or Glass, the bad volatile Sulphur is gone, and the Oil which may be prepared out of that Glass,

will be a very fixt Oil, and will really give an ingress; and Medicine of perfection to the imperfect Metals.

These words and opinions are good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you loose any of the aforesaid SULPHUR in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of ANTIMONY to a perfect red Oil, which should also ascend over the helm with a delightful sent, and curious colours; observe likewise, that the whole Body of this Mineral, with all its members, should be but one Oil, and ascend over the helm without any loss of weight, excepting the FECES.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for Glass is in all things the utmost and last.

You shall likewise know that you shall not obtain that perfect noble Oil in the least, if it be extracted with corrected Vinegar poured upon the ANTIMONY, nor yet by Reverberation; and although its various colours may appear, yet is it not the right way; you may indeed get an Oil, but you must know that it hath no part of the Tincture, or power of transmutation in it.

Now we come to the Manual Operation.

Take in the name of God, and of the Eternal Trinity, fine and very pure Mineral ANTIMONY, which is fair, white, massie, and inwardly full of yellow streaks or Veins, and likewise of red blue colours, and small Viens, this is the best; pound it to fine powder, dissolve it by little and little in AQUA REGIS, that the Water may conquer it. After Solution take it out immediately, that the AQUA REGIS may do it no prejudice; for it will quickly dissolve the Tincture of the ANTIMONY; for our Water in its nature is like the OSTRICH, which by his heat can digest Iron, and consume it to nothing; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair, pure and fine in these our Waters; but if it stand a night therein, while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing in these our Waters; and though you would reduce it into a Massie Body, you cannot, for it will remain as a pale yellow Earth, and sometimes it will run together in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the ANTIMONY out presently after the Solution, precipitate and edulcorate it according to

the custom of ALCHEMISTS, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

The Water wherein we dissolve, is thus made.

R. VITRIOL, a pound and a half, SALT-ARMONIAC one pound, AZINAT one pound, SALT-NITER a pound and a half, SALT-GEMME one pound, ALLOM half a pound; these are the ingredients which belong unto the making of the Water for the Solution of ANTIMONY.

Take and mix them well together, at first distil very slowly, for the Spirits ascend with greater violence than those of any other common AQUA FORTIS; beware of its Spirits; for their Fumes are very subtile and hurtful in their preparation.

When you have edulcorated the ANTIMONY well and purely from the corrosive Water, then put it into a clean Vial, pour good distilled Vinegar upon it, set it fourty days and nights to putrefie in Horse-dung, or in BALNEUM MARIAE, it will be blood-red. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear, which is red into a Glass Gourd, pour other Vinegar upon the FAECES as before, that if any thing should yet remain therein, it might be dissolved; this must be done four times in fourty days and nights; for if any good be in the FAECES, it will be dissolved in that time, then cast the Dregs away as unprofitable, being but dirt, and to be cast to the Dunghill.

Put all the Solutions in a glass-Gourd into BALNEUM MARIA, distill all the tart Vinegar from it pour it on again, or else pour fresh, if this be too weak, it will quickly dissolve in the Vinegar, distil it again from it, that the Matter be quite dry: then take common distilled water, wash all tartness from it with the Vinegar imparted to the Matter, then dry the Matter in the Sun, which is of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our ANTIMONY thus secretly prepared, they say then that its external nature and virtue is inverted internally; and the internal cast forth externally, henceforth becoming an Oil, which is concealed in its innermost and profoundest part, till it be well prepared, and cannot anymore be brought into its first Essence, untill the last Judgement; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

Some of the common Laborators, having thus prepared ANTIMONY, they take one part out, because of its consumptions, that they may the better operate it, they mix with it one part of SALT-ARMONIAC, one part of the VITRUM (with others TITRUM) one part of the REBOOTH (with others CADOLI) wherewith the bodies are cleansed; this mixture they cast upon a pure LUNA, and if there were eight Ounces of the LUNA, they found ten Drams of good Gold

in the separation; and sometimes more; and by this work they gained wherewithall to bear their Charges, the better to attend upon, and attain unto the great Work. The ignorant called this an induction into the Silver, but that is false; for this Gold is not brought into it by the Spirits, but every kind of Silver hath one Ounce of Gold more or less in the Mark (or 8 Ounces) for Gold is so united with the Nature of Silver, that it cannot be separated from it, either by AQUA FORT, or common ANTIMONY, as the GOLDSMITHS know.

But when the aforesaid Composition is cast upon the LUNA in the flux, then happens such a separation, that the LUNA doth freely let go the Gold implanted therein into the AQUAFORT, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the LUNA, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the ANTIMONY very well according to the former Directions, you must have in readiness a Spirit of Wine well rectified, pour it over the red Powder of ANTIMONY, set it four days and nights in a gentle BALNEUM MARIAE, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it, set it again into the Bath

as aforesaid, all will be well dissolved; and if perhaps any more FOECES remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it, set it into BALNEUM MARIAE, with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it on again upon the dry matter, draw it off again as before; this pouring in and abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil, and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of ANTIMONY; it is a noble well sented, virtuous, and powerful Oil, as you shall hear afterwards.

But here I will teach and instruct you poor Operators another way, because you have not the Means to attend the great work; not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil or half an Ounce of SATURN, four Ounces, calcined according to Art, pour the Oil upon the CALX OF SATURN, mixing it; set it ten days and nights in the heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein

let it rest three days and nights, then open the Door or Vent of the fourth degree, which must likewise continue three days and nights; afterwards take it out, the SATURN will be above black, like unto Charcoal dust, but under this black dust you will find other colours, throughout pure, red, yellow, which flux with VENETIAN BORAX, you will find it converted into good Gold by the power of our Oil, so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert SATURN into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil, which do as follows.

Take the mixture of the Spirit of Wine, and of the Oil, set it into BALNEUM MARIAE, distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily try, when you see some of the drops ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is seperated from the Oil, then remove all the fire from under the Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop

it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in BALNEUM MARIAE you will find that blessed Oil of ANTIMONY red as Blood; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing coal, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun: So keep each apart, as well the Spirit of Wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body; its use is, as followeth;

IN THE GOUT.

Give three drops in a cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner; it allaies all pain the first day how great soever it be, and prevents Swelling; the second day it causes Sweat, which is very nasty, tough and thick, very sour in taste, and of an evil sent, and most of all in those parts where the Members are united and joined together by the Joints; and if you should give none in the third day, yet will there be a purgation of the Veins, and of the Excrements, without any molestation or pain; is not this a great power of Nature?

IN THE LEPROSIE.

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant, and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking Fog, and Vapours abundantly; the next will scales and much Uncleanness fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

IN THE APOPLEXIE.

Let one drop fall upon the tongue of the Patient, it will attract it forth immediately, like unto a Mist or Fume, and restore the party again; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

IN THE DROPSIE.

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

In the Falling Sickness, and its kinds, as Epilepsie, Catalepsie, and Analepsie.

In the beginning of the Fit give the Patient two drops in Sage-Water, after three hours, give him three drops more, and it is sufficient. But if in case any thing should stir again, give him two drops, as hath been said.

IN A HECTICK.

Give the party two drops the first day in water of Violets,

the second day two drops more in good wine.

IN AGUES.

Give the party three drops in the beginning of the Fit, early in the morning, in good distilled water of St. JOHN'S Wort, or of Succory, and the next day two drops more fasting.

IN THE PLAGUE.

Give the Patient seven drops in good Wine, let the infected party be alone, and let him sweat well upon it, by the Divine Assistance that poison will not prejudice him as to his life.

For a prolongation of a healthful Life.

Take and give two drops at the beginning and entrance of the Spring, and in the beginning or entrance of Autumn likewise two drops; every one that so takes it, is freed, and well preserved from unhealthful; and infectious Air, except the Disease were by Almighty God ordained for the death of the party.

We will now step further to the Oil, and its Power, and show how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make AQUA VITAE; after solution of the Gold, set it a Month in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold lie at the bottom like a juice; This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; that in stead of this prepared Gold, you take one part of the MERCURY of Gold, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtil Dust, and take two parts of our blessed Oil, pour the Oil very slowly upon the Dust of the MERCURY of Gold, till all be in it, set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten days and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the MERCURY of Gold, which swallowed up our blessed Oil, and now conceals in the innermost part of its Body; but our Oil will conquer this MERCURY of Gold by the power of the

fire, and cast forth from within, and the Oil will predominate over it with its hot red Colour and be continually outwards. And therefore it will be time, after the expirition of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little and little enter in into the inward part and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you for 'tis yet unfixed and volatile: And after these ten days are ended, thirty days being in all expired, then open the last window of the last degree of fire, keep it ten days in this degree, this high red powder will then begin to flux, let it stand so in flux the ten days, then take it out, you will find at the bottom a very high, red, transparent Stone of a Ruby Colour fluxed according to the form of the Glass; as is taught in the Treatise of VITRIOL, wherewith you may make projection. Praise God for such his high Revelation, and thank him forever, AMEN.

ITS MULTIPLICATION.

The Ancient Wise, having found the Stone, and prepared it to a perfect power; and mutation of the imperfect Metals into

Gold, have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth; Take your Stone in Gods Name, grind it to a Subtile powder, add to it as much of the MERCURY of Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity; withal let the poor be recommended to your Help and Charity.

Glory be to Almighty God.

THE tincture of ANTIMONY



PARACELSUS

TRANSLATED BY:

S. BACSTROM, M.D.

A

TREATISE

concerning

THE TINCTURE

OF ANTIMONY:

Communicated to his friend

THEODORE,

in the year - 1536

BY THEOPHRASTUS PARACELSUS.

Taken from the note-books of S. Bacstrom.

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MEMORANDUM.

The following treatise was published in an old German collection of Alchemical tracts, with the Title prefixed ..... Dr. Bacstrom took the trouble to translate it for one; but afterwards found that it had been published in English as the work of Fr. Roger Bacon. If he be the Author, Paracelsus has communicated another mans work than his own to his friend: But as Paracelsus's copy may in some places be considered as a commentary, explaining some things more fully than the English Edition, Doctor Bacstrom's translation is preserved along with the latter, omitting only one or two places in which the copies are the same almost verbatum. July 1797.

Theophrastus Paracelsus,

to his friend Theodore.

Dear Theodore;

With great truth the ancient Spagyrists have said "Est in ☿io quicquid quaerunt sapientes!" but they have not told us what kind of ☿ they meant. Although I dare not mention openly what they intended, let it suffice that, from ocular demonstrations. I am convinced they intended such a ☿ as I treat of in the following work. That with this tincture or ☿ of ♁ I cured gouty, mad, leprous, apoplectic, dropsical and epileptical people, and such as were afflected with veneral and pestilential epidemic fever,s, old and young, male and female, and restored them to their former health, the whole Province of Carinthia, Styria, Transylvania, Hungary and other places will bear me witness, and atest what I have done.

Therefore I boast of and praise this my Tincture made out of ☿ of ♁ , and can say, with great truth, that whatever you wish to obtain in medicine or Alchemy, you may find it in this ☿ of ♁ , for it is the specified ☿ of the Philosophers, wherewith I have done everything myself that I am about to communicate to you; and for which reason I esteem this as one of my greatest treasures and secrets in medicine and Alchemy - which royal

treasure I wear round my neck, or on my breast, in defiance of my enemies. They say that it is a Lamon or evil spirit whereby I do such great things: but let them talk and belie me - as the apostles of Galen they propagate what he learnt from Satan the lying spirit. I admit that that is a spirit or a spiritual medicine, but not a demon - They themselves and other learned men call ☿ a spirit.

But you, my dearest Theodore! Accept of me this treasure and secret with a joyful mind and good conscience. Do therewith as I have done and you will certainly obtain your reward in Heaven - nay even here on earth, from God and man - it is truly so - attended with every blessing.

Of the Tincture of Antimony.

STIBIUM, according to the Philosophers, is composed of a noble mineral ♁ and ☿. They have called it THE SECRET BLACK LEAD OF THE WISE MEN. The Arabians in their tongue have called it ASINAT or AZINUT. Alchemists retain the name ANTIMONY. Some have called it ALABASTER and SARBASON. In Spain it was formerly called Alcohol. Avicenna names it ALTEMED, Ch. VII - he teaches a preparation of Antimony. Discorides lib. V ch. 95 gives it the name STIBI - STIMMI. The Germans call it SPIES-GLASS: it ought to be called Spies-glantz (English Sancellated-Glitter)

Girlandius names it ALIOPHINIGRUM, ALLOPHEL, ALITIM, CONNET.

It is twofold Male and Female. It will lead us to a contemplation of high-mysteries if we consider the time in which the Sun is exalted. The Philosophers of old have observed that this mineral (♂) is appropriated to the constellation of Aries, and for that reason some have called it ARIES MINERALIS. This is the first sign in the Zodiac, and the place in which the Sun hath his Exaltation. Though this circumstance is overlooked by most men, yet the intelligent know and believe that in that very sign the greatest mysteries ought to be contemplated and pursued.

Many of the ignorant think that if they have but ♂ they can do everything by extraction, calcination or sublimation; others by reverberation pretend to come at the great mysteries and grand medicine of that mineral; but I tell you that all their labours answers no purpose: neither by calcination, sublimation nor reverberation will you obtain from ♂ what can exalt metals and perfect them.

Be not led into error by such Philosophers as have taught sophistical works on purpose to deceive; such as Geber, Albertus Magnus, Rhasis, Aristotle, Rupeseisea and others.

Some have said, that if melt the Stibium, so as to make a glass of it, you will get rid of the bad arsenical volatile ♀, and that an oil prepared out of such a glass will be a fixed ☉ and a truly ingressive medicine for perfecting metals. The

meaning of these words is good, but that it should be in reality is false. I tell you with sincerity and truth that if you lose the above mentioned volatile ♆ during your preparation - for a small △ may easily destroy it - you lose also the true penetrating volatile acid ☊ , which must penetrate the body of ♁ and turn the whole body into ☌ , so that it may ascend volatile and pass thru the alembic with a delightful smell and most glorious colours.

Know therefore that the whole body of ♁ with its members or principles, without losing any of its weight, with few foeces excepted, is to become our glorious ☌. It is to come over as an ☌ - note it! How is it possible that this mineral body can become a pleasant ☌ , if you carry it to its last degree - Vitrification? For glass is the end and last of all things. Volatize first before you think of fixation.

You are to note that all creatures at their last change, and after the final judgement, will be exalted into the clearness of precious stones, according to the twelve tribes of Israel and twelve precious stones, whereof Hermes makes mention, and of which we have treated in our cabalistical books - but all these creatures were created volatile!

You must also know that you will by no means obtain our noble perfect oil if you barely extract from ♁ with distilled vinegar - nor will you by reverberation, for though various colours should

appear yet the way is wrong - You may indeed obtain an ☌ but it will be void of tinging power. We will therefore give you

The genuine process.

Take in the name of God, fine pure minera of ♃ , which looks beautiful, and is inwardly full of yellow streaks or veins, and abounds in red and blue colours and small veins. The best is found in Hungary and Transilvania - abounding most in tincture.

Reduce it to a subtil ♃ in an iron morter, and dissolve it in our ☿ , not all at once, but gradually, by small quantites, in order that the ☿ may dissolve it the better. As soon as the solution is made take it out, that the ☿ may not, by remaining too long with the dissolved ♃ , do it an injury, for it dissolves the Tincture of ♃ very speedily. Our water is in its nature like the stomack of the ostrich which by its heat digests and corrodes iron. Our ▽ would consume and destroy the tincture if it were allowed to remain many hours along with the ♃ , and would reduce the ♃ to a slick, or soft yellow mud. In that case all your labour would be lost.

Take an example of ☽ , which is dissolved into a clear and beautiful solution in ▽'. If you let the solution stand a night or longer, while the ▽' is full of life and spirit, your

good ☽ will be so completely corroded as to be lost in our ▽ ; and when you would afterwards reduce it into a body it will be out of your power, for there will remain nothing but a foul dirty yellow slick or mud, and should it run together it will appear like horn or an horses hoof, reduceable into ☽ by no art whatsoever. (Dr. B. says "This actually happened to me once, and I lost above one half of my ☽ .") Therefore remember that immediately after your ♁ is dissolved you must weaken the solution with a great quantity of ▽ , and precipitate the ♁ according to the usual manner of chemists. Wash the precipitate in different clean waters that none of the corroding spirits of the ▽ may remain along with it. This is very essential. Dry it in the sun or over a vapourous bath.

To make the ▽ wherewith we dissolve our ♁ .

Take ♄ 1 1/2 lib, ⊖✕ 1 lib, Azinat or ♁ 1/2 lib, ☉ 1 1/2 lib., ⊖ Gemmae, Rock ⊖ , or fossel ⊖ 1 lib, crude alum 1/2 lib. Pulverise each seperately and then mix them in a hard stone morter. Put them in an ▽en ⌒, and distil at first very gently till all the flegm come over. The receiver must be very large. The fumes come over with great violence - much more, so than from any other ingredients for the making of ▽. Beware of these fumes. They are very subtil, penetrating and pernicious to the lungs.

NOTE BY DR. B. "This process is very dangerous and requires great precaution. The ☉ when in fusion fulminates with the ♉ and will burst the ⚱ and receiver if not prudently managed. Use a stone ⚱ (an ▽en ware ⚱) let the ingredients be perfectly dry and previously well heated in a bason placed in hot ∴ project it through the tube on the back of the ⚱, the ⚱ being previously gradually heated, by teaspoonfuls at a time. In this manner it may with safety be put into the ⚱- shut the hole, after each spoonful, with a piece of moist warm lute, pressing it close, and waiting each time till the spirits be gone over into the receiver. The fumes go over quite red. In this way, and in no other it may be done safely - under a large chimney. Glauber and Dr. French (in his art of Distillation in 4to) will give you every caution, and all the various methods to be followed in such a dangerous process. S.B."

How to proceed after dissolving the ♄.

When you have dissolved your ♄, precipitated, washed, sweetened, and gently dried, as I told you, so that it is free from the corrosive spirits; put it into a high glass matrass, or long body, and pour good sharp distilled wine vinegar upon it, so as to cover it 3 or 4 fingers breadth; cork it close and place it in horse dung, or in a warm bath, to ferment and putrify. Let it

stand therein 40 days and nights; during this time the liquor will become as red as blood.

Examine your glass at the end of this time, to see whether any of the precipitate remains undissolved. Pour the clear red and transparent solution carefully off into another glass and cork it. On the remaining matter pour fresh distilled vinegar, and digest as before, in order to extract all the good tincture out of the foeces; let it stand again 40 ♂♀ that it may the more effectually be dissolved and extracted.

What is now become red and transparent pour off again to the former red extraction in your bottle. Continue to extract in this manner as long as there remains any red tincture in the foeces. When they will yeild no more throw them away as useless.

Now put your red solution or tincture into a roomy glass distilling body, not too high; lute a large Alembic thereon, and apply a receiver, the distilling body being placed in a B.M. kept boiling under it, and thus distill your Vinegar over from the subject, but not quite to dryness.

Next day pour the same spirit back upon the subject; or in case you find it weak pour fresh distilled vinegar upon it, and the matter will dissolve speedily in the vinegar. Distil it again from the subject as you did before in B.M. so that the matter may remain quite dry.

Now pour clean distilled rain ▽ upon the matter and shake

it with a circular motion, in order to wash the sharpness of the vinegar from it; after it has settled pour the clear colourless ▽ off very gently. Repeat this operation twice more, and after the third time evaporate the remaining ▽ very gently, either over a vapourous bath or in the Suns heat, until your matter is perfectly dry: - it will be of a very red colour.

The Philosophers, when they had prepared our ♁ in this manner; saw that its external nature and power was turned inwards, but the internal central power outwards, now centrally opened to become an ☌, which lay hidden in its inward center; till well prepared; but now it cannot be reduced to its former crude state; for if you would melt it to reduce it, as soon as it should feel the △ it would ascend like a vapour and nothing remain; being now totally volatile.

(The Author here gives a particular work for drawing ☉ out of ☽ which we omit transcribing, being the same as in the printed copy p. 162, 163, 164.)

To make the true Oil.

This ☌ is known only to the wise! Therefore attend diligently.

After you have rubified your ♁ in the manner I have directed, you must have at hand some good and genuine, highly rectified Spirit of Wine. (not spirit of malt) and pour some of it on this

red ♂ of ♂ , so as to cover it and stand above it 2 fingers breadth, in a high glass digesting body, and shut it close. Set the glass upon a vapourous bath in a very gentle heat, so that the S.V. may not rise, to digest and to dissolve; and let it stand 4 days and nights and you will obtain a ruby red solution. Let it cool, and then pour the clear ruby solution gently off from the few foeces into a clean glass, and if there remains any thing undissolved pour some more S.V. upon it and digest as before. Pour off the transparent tincture and repeat the operation till the matter will give no more tincture.

Pour your tinctures or solutions into a large wide mouthed distilling body, which place in a vapourous B.M.; lute an alembic on your body, and join a receiver. Let your heat be very gentle - the bath must only evaporate slowly, or if it boils let it be only gently; and in this manner distil the S.V. from your subject, not quite to dryness. Your body must not be too high.

The S.V. which comes over you must pour back the next morning on the matter in the body, and again distill the S.V. off with care as before. Do this again and continue cohobating and distilling off the S.V. always in the same gentle heat, until the S.V. in coming over, tinges the alembic with various beautiful colours.

Now it is time to encrease your heat, and your S.V. will ascend of a fine red colour in the alembic and drop into the

receiver, united with a blood-red ☌, which is the opened body of ♄.

This is the most secret way of the Philosophers to volatilize ♄. This is the blessed ☌ of ♄, and is a noble and powerful ☌ of a delightful smell. Continue your distillation till all the ☌ be come over along with the S.V.

A particular work with the Oil of ♄ and calx of ♄.

Now to you that are poor and have it not in your power to wait till the great work be accomplished, I will teach something whereby you may help yourselves; but not by taking ☉ out of ☽.

Take 1 ℥ of your ☌ of ♄ and 8 ℥ of calcined ♄, burnt to ashes according to art, imbibe your ♄ gradually with the ☌ and mix all well. Put it in a flat cementing ♉; and lute the cover on very tight. Put it in a furnace in digestion for 10 ♂♀.

For the first two days and nights give a gentle degree of heat, so that you can bear your hand on the cementing pot. Increase your heat gradually after that time; and after 4 ♂♀ give the third degree of heat, increasing gradually; and let it stand 3 ♂♀. This degree is so hot that you cannot bear to touch the pot; but it must not become glowing hot yet. After that give the fourth and last degree, so that the pot may become of a dull red heat and glow, and in this degree let it stand 3 days and

nights. Then let the △ die out. Open the pot and you will find the upper part of the contents black like charcoal dust, and under the black mass a mass of beautiful red and yellow matter.

Beat this mass to pieces and melt it with borax, and you will find a great part of the ♄ fixed into fine ☉ by the tinging power of our ☌. Thus have you wherewith to elaborate your work.

(Cementation is done with a charcoal △ on a hearth, between bricks, or in a roomy wind furnace.)

The main work resumed.

You have been directed to distill the S.V. over the alembic, and, by several cohobations to distill the ☌ along with it by increasing your heat. Now we proceed to the last work of the Real Tincture it is therefore necessary to seperate the S.V. from the ☌.

Put your ☌ and S.V. in a glass body; set an alembic on the top and join a receiver - lute the joints every where. Place the body over a vapourous bath and distill with a gentle heat until all the S.V. is come over clear like ▽. Towards the end of the distillation, when you see red drops begin to ascend it is a sign that the ☌ begins to come. Put your fire out suddenly that the bath may cool.

Take the receiver off with the S.V. Put the S.V. into a bottle and stop it up close. This is the precious medicine for the human body, full of life and volatile tincture from the ☌, as you will be informed hereafter. In the glass body remains now by itself, separated from the S.V. the blessed blood-red ☌ of ♂ - pour it very carefully into a glass bottle, with a glass stopper. Observe to keep it clean, that no impurities may get into it.

You possess now a most precious heavenly oil, full of light and virtue, which shines in the dark like a glowing coal. The reason is this - its central power and life is now turned outwards; the hidden principle of light and life is now made manifest, and shines forth through the open volatilized body, as a lighted candle shines through the glass of the lantern; in the same manner as our invisible immortal principle will be manifested in a regenerated spiritual body, after the resurrection, shining forth like the sun in the firmament.

Keep each separate, the S. V. impregnated with the volatile tincture of the ☌, and full of light and power in healing diseases of the human body, and the glorious blessed heavenly ☌ for the stone or Tincture.

This blessed heavenly ☌ can conquer all infirmities of the base or inferior metals and lead them to the perfection of ☉.

The power and virtue of the impregnated S.V. is equally great:

it is indeed a heavenly medicine.

(The Author here gives the doses and mode of exhibiting the S.V. for the cure of various diseases: the same as in the printed copy page 171 and 175.)

How to proceed with the Oil of ♁ for the true Tincture.

Take in the name of God a beautiful well opened volatilized calx of ☉ ; dissolve it in a genuine well rectified S.V. (not a spirit of corn) and when it is dissolved set it in digestion in horse dung, or over a very gentle heat, a whole month night and day. Then distil in Balneum Vaporis the S.V. from the ♆ of ☉ so often, pouring back the same S.V. and adding now and then some fresh spirits, until your ☉ remains behind in the bottom like melted honey. This is the true meaning of the ancients to open and prepare the ☉ for tinctures - But I will teach you a shorter way. In the room of such prepared ☉ I advise you to take a ☿ of ☉ , as I have taught elsewhere. Evaporate all humidity from it, that it may become a subtil volatile powder or calx.

(Observation by Dr. B. "It need not be a running ☿ of ☉ : it is enough if it is a volatilised ♆ of ☉ , highly subtilized and well opened, which will be of a scarlet colour. Processes to obtain such a calx are given in DIGBY'S CHEMICAL SECRETS, in

TOLDEN and other authors.

" ☉ cannot be dissolved in S.V. unless previously highly subtilised, opened and made fusible. This can be effected with a particular dulcified ☊ of sea ♁ , taught in TUGELS UNIVERSAL CHEMISTRY, and in ABBE' ROUSSEAU'S WORKS: - the ☉ then becomes so fusible, that it dissolves in ▽ as well as in S.V. When thus dissolved in S.V. it is the AURUM POTABILE of the ancient Philosophers; but not the Stone of the Philosophers, nor their universal medicine.")

Take one part of your highly opened volatilised ☉♁ , and two parts of the blessed ♌ of ♁ . Drop the ♌ gradually on the ☉ ☿ , until the whole quantity has penetrated into the ☉♁ . Put the mass in a small glass globe, yet big enough to allow three parts out of four to remain empty. Seal the globe tight; put it in a digesting stove, in the first and most gentle degree of heat, about 90 or 100 degrees. Let it stand in this degree until your mixture is quite dry and of a greyish colour. After ten days increase your heat to the second degree, gradually, from 100 to 150 degrees or 160 degrees - and let it stand in this degree 10 days and nights; the grey and black colour will gradually change into white, and at last into a beautiful silver-white. After these 10 ♂♀it will begin to look red, which proceeds from the ☿ial principle contained in our blessed ♌. By a continuance and gradual gentle increase of heat our oil will tinge

the ☿ial principle, with its own central red colour; therefore after 20 days and nights digestion in the 1st and 2nd degree; as directed above, it will be necessary to administer the 3rd degree of heat, increasing gradually from 150 to 210 or 220 degrees and the white colour will be turned inwards, and the central red will appear outwards by the power of our blessed ☘ assisted by heat. Continue this 3rd degree also 10 days and nights, without diminishing or increasing, and you will see your matter become gradually red like red ♄ and cinabar. But though red it is still volatile; therefore you must now place your glass in ∴ in the 4th degree of heat, increasing gradually from the former to this 4th and last degree. Keep your glass in this degree likewise 10 ♂♀ until your mixture begins to melt; and keep it thus fusing gently and it will become perfectly fixed and of a deep ruby red colour.

Now take it out and let it cool. You will find a fused deep red transparent glassy substance, of the shape of the bottom of the globe, which must be broken to get it out. (This is not for the human body.) With this you may make projection upon ♄ or ☿. Praise God for this great blessing and do not forget to be charitable to the poor.

Multiplication.

Former Philosophers after having discovered and elaborated the Stone and brought it to perfection, for the amelioration and fixation of the imperfect metals into ☉ and ☽ , took much pains to find out a method to increase the virtue of it, and they found two ways of multiplication, one in power and virtue, whereby the medicine is exalted so as to tinge a much greater quantity than it could before. The other multiplication is only an augmentation of its own quantity; so that you obtain more medicine in weight, but tinging no higher than it did before; for by this multiplication the medicine is not increased in power.

Multiplication in quantity.

Take in the name of God your finished vitreous ruby-red stone and rub it to a fine powder in a glass morter, and add as much of the volatile calx of ☉ as I told you before, in fixing your red ♨ of ♁ ; unite the two powders by grinding them together in a glass morter, and put the ♁ into a glass -globe and seal it: put it in the digesting furnace and proceed exactly as you did before - the work is the same; but at every multiplication it is sooner accomplished; for though in the beginning it took 40 ♂♀ it will be done now in 10 or 12. The volatile ☉ will volatize

the medicine first, and then they will both be fixed again, and you will have so much more medicine of the same tinging power than before.

Laus Deo omnipotente!

AMEN!

Remarks on the foregoing work by Dr. Bacstrom.

"I am of opinion that the first vitrious Stone may be augmented in quality, power or virtue by the same principle that produced it, viz the ♌ of ♂, before fixation with the volatile ♆ of ☉.

I would take 1 part of the vitreous ruby stone and 2 or 3 parts of the ♌ of ♂ PER SE (without the S.V.) and pass it by digestion through the 4 different degrees of heat, as the work teaches.

The volatile ♅ or ♆ of ☉, which Paracelsus calls a ☿ of ☉, in the same manner as Glauber calls a LUNA CORNEA a ☿ of ☽, gave to the ♌ of ♂ Fixation and Ingress, along with the seminal diffusive virtue latent in ☉ and ☽: therefore the most volatile principle of the two, which is undoubtedly the ♌ of ♂, will volatilize and putrify the finished stone again, and

the ☉ (which is the stone) assisted by heat, will fix both the ☌ and the vitreous stone, which it before volatilised; and where it tinged at first 10 parts it should now tinge 100."

"It also looks to me as if the ☌ of ♁ could be fixed PER SE without the addition of ☉ at all, by a heat increased gradually till the matter would melt on a hot plate of ☽ without throwing off any fumes. If that were accomplished it might be melted with ☉ in the ♈. The proportions could be learnt by a few experiments - it would them certainly open the ☉ centrally and make it red, seminal and diffusive or extending, and shut it up again - that is turn it, by sufficient fusion, into a red, brittle, vitreous mass, of very easy fusion and penetration, on account of the fusibility and penetrating quality of the ☌ itself. We have hints of this kind in Tugel and other good authors."

S.B.

FINIS.

SIR KENELM DIGBY'S

SAL ENIXUM

and

ABBE' ROUSSEAU'S

PRIMUM ENS SALIS

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Philosophy concerning SAL ENIXUM: On the use of SAL ENIXUM in Alchemy. From some Manuscripts of Sir Kenelm Digby.

Translated from the German

The following Salia Enxia are the Source of genuine Chemistry. Curious operations in Animal, Vegetable and Mineral Substances are performed with them relative to Medicine and the Transmutation of Metals.

⊖ Enixum of Strange Virtues.

1. Dissolve a great quantity of Sea ⊖ or common ⊖ in clean Rain ▽, filter the Solution and let it evaporate gently, until a Skin appears, collect this Skin with a Wooden Spoon and put it by.

Continue the Evaporation until a New Skin appears on the Surface, collect this also and put it to the former.

Continue to evaporate your Liquor, until it yields no more Salt on the Surface.

These Skins of ⊖, on the Surface of the Liquor contain the purest ⊖ of ⊖ and the most Subtil and most △ y Atomes of ⊖, which possesses strange and unknown Virtues!

You must collect a great quantity of this ⊖ from the Surface, by evaporation, as a good provision of it is very useful.

Take now all your ⊖, as much as you have collected from the

surface by Evaporation, expose it to a cool ♎ and let it flow per deliquium, until it is become a fat Saline ▽, weigh this ▽ and add an equil quantity of ♌ of ♃ to it, and let it stand 24 hours.

Then distil it, but in a very gentle heat until it remains thick like honey.

(I would take a Volital ☊ of ♃, such as the ☊ of ♃ of ABBE' ROUSSEAU; if you take the ponderious ♌ of ♃, rectify it first per se, so as to make it clear like rock ▽; If you distil the above mixture in a gentle heat, a yellow ☊ of Sea ⊖ does come over, whilst the heavy ♌ of remains behind with the gross part of your ⊖)

The ☊ which you have distilled over, pour back on the Residuum, and let it stand quiet as before during 24 hours, to attract the Celestial Influences.

Then distill the ☊ from it again, in a gentle heat, until it becomes thick like honey. By this attraction and second distillation the ⊖ will become more powerful, fusible and of greater Virtue, on account of the union with the purest heavenly Influences.

If you repeat these operations 3 or 4 times, your ⊖ will increase in power and Virtue, and will melt in a ▽, with a small heat, and will be extreemly fusible like a ⊖ alcali.

With this ⊖ Enixum you may dissolve a ☉ ♆ in a phial, placed in hot ∴, and with such a dissolved ♆ of ☉ curious operations may be performed on Animals, Vegetables and Metals.

If this Solution is digested in a most gentle animal heat, a great Conflict will happen, whereby the subject is finally very much exalted.

NOTA. by the ☌ of ♆ mentioned in this process is also meant the ♑ of ♆ .

(This process is somewhat dark, it seems that the remaining honey like Residuum is to be evaporated and melted into a fusible ANDROGYNAL ⊖ , called SAL ENIXUM, partaking of both Sexes ☥ and alcali.

I would rather distil up and down per ♌ , until no more would come over, and then take it out for use! /:cohobating the ♑ :/

The author hints that a Tincture can be made with this fusible ⊖ , impregnated with the universal ♑ , capable to cause ☉ to die and to be regenerated!

The process is truly natural, if we consider that the first corporification of the universal △ is in the universal ☥ , in ◐ and Sea ⊖ , taking a body of CONCENTRATED RADICAL HUMIDITY, i.e. ALCALI; and by means of ☥ and alcali, NATURE, i.e. ♑ Mundi, generates, putrifies, destroys and regenerates all things. See SIR KENELM DIGBY'S CHYMICAL EXPER. page 131. According as one or the other principle predominates, it causes preservation or Destruction, or when in perfect Harmony, which is then A SAL ENIXUM, Generation; See Digby p. 131.)

It is proper here to give you the curious universal ♑ of ♆ from ABBE' ROUSSEAU.

Secrets et Reme'des eprouv'es .p. par defunt Mons. L'ABBE' ROUSSEAU, cy devant Capucin et medecin de Sa Majeste. Paris 1697. -8 (of LouisXIV)

☿ of ♀ .

I'll give the following Example as a new proof of the means, which are sometimes necessary, to excite THE MAGNETICAL VIRTUE, (Radical Humidity) when it is become too fixed and asleep.

Take 3 or 4 ℥ of good Flowers of ♀ , put them into a glass body, pour upon it 5 or 6 times as much in weight of good ☿ of ☉ , and distil all the ☿ from it by an easy heat, the body being placed in ∴ ;

Cohobate the same ☿ , which is come over, by pouring it back upon the ♀ , and distil it from it again, and repeat this operation 9 or 10 times.

You may likewise do this operation by a tabulated ♌.

The remaining ♀ being exposed to a fine clear cool ♎, attracts the ☿ of the ♎ and determines that ☿ to the nature of ♍ of ♀ .

(Observe how this confirms my System, that the first Corporification of the ☿ Mundi or universal △ by means of humidity is in the Acid or becomes ACID!)

This attraction is so powerful, that 4 ℥ of ♀, treated in the above manner, will yield after distillation 2 ℥ of ☿ equally strong and of the same quality as the ☿ of ♀ made by the glass Bell.

Thus 4 ℥ of ♀ fixed and rendered magnetical by ☿ of ☉ attract and yield at every distillation 2 ℥ of ☿ of ♀ ; and the remaining fixed ♀ is a perpetual Magnet to attract the same ☿ for ever; and what is remarkable, the ☿ of ☉ which has served to fix the ♀ and make it magnetical, looses none of its qualities by this operation, but remains the same.

Is this not a sufficient and well established proof, to persuade the most unexperienced as well as the unbelieving, and to convince them of the perpetual Action of the Universal Spirit? Which I call for good reasons the Universal Mercury of the Philosophers! Because he dissolves all things and unites himself to all Things by an inexhaustible indefatigable and permanent Action!

(See my Philosoph: Msc. Emblem of the Androgynal Figure)

Exalting Beings to a more noble and more perfect State by the Communication of the ☁ from above, which is the Sole and only Cause of perfection in all Nature. Thus far ABBE' ROUSSEAU.
/: see also Le Febvres "Chymistry" and Sal Lumen et Spiritus Mundi Philosophi :/

Another fusible SAL ENIXUM.

Take good ▽ g.v. add ☁ of ☉, gradually until a ⊖ is praecipitated, which is easily separated and coagulated. Distil the ☁ s from this ⊖ per ☍ cohobate the ☁ back and distil the ☁ from it again, and repeat this operation, until the remaining ⊖ is become perfectly fusible.

Impregnated Spiritual Salts i.e. Salia Enixa
for Tinctures.

These Salts are made by two Ways:

They are distilled from such Ingredients as abound in Tincture.

Take ☁ of Sea ⊖, or ☁ of ☉, well rectified, pour it on poudered Calamine Stone (the red Calamine or Calaminaris from AIX LA CHAPELLE

is the richest in Europe) digest and extract the TR. (there is red, yellow, grey and brown Calamine and some is spotted)

Pour the TR. from the sediment; then distil the ☁ over per ☿ with a Strong heat in ∴ ; The TR. will come over with the ☁ . You must cohobate the ☁ several times upon the Residuum until the TR. does come over.

Precipitate this corrosive acid TR. with ☁ of ⊖✕ until the Effervessence ceases.

When it is now impregnated with the ☁ of ⊖✕ , dilute it with ▽ and filter it.

This filtered Lye is full of ♃ , which must be evaporated until it is a Sal Enixum.

Or

Take ⊖ of ♄ and ⓘ , or red ⊖ , 1 part reduce it to ♂ pour upon it ⊖✕ dissolved in fair ▽ , distil the ▽ , from it per Alembicum and a red transparent ☁ of ⊖✕ will come over, impregnated with ♃ .

The second method to prepare these Spiritual Salts Enix or Sulphureous Salts, is as follows;

Take any ♃ you like, praecipitate it out of the Lye, dissolve in that Lye a ☁ of ⊖ , which has been animated by its own ☩ Salt Enixe, and this ☁ of ⊖ will become red on the spot, and much sooner if the ♃ of ☉ has been added.

This ☁ is a gradating tinging ☁ , after it has been rectified.

(the above process is very dark, I could never comprehend it.)

Precipitate the ☾ of ⊖✕ first, as has been told above, and by these means you will obtain a tinged and tinging ⊖ .

Evaporate the humidity over a gentle heat, boil the remainder, and you will obtain Universal Tinctures which can be exalted by new Solutions, this way is good.

SAL ENIXUM impregnated with ☿ ; with this Salt ☽ is tinged into ☉ , and ☿ into ☽ and ☉ .

The Sulphurious ⊖ Enixum.

Take ♀ , ◐ and ♃ ää 1 ♉ , ♁ 1/2 ♉, Filings of ♂ and of ♁ ää 4 ♊ , reduce the Ingredients to ♂* , and mix them, add 1/4 ♉ of poudered Charcoal, then fulminate your ♂* in a very large ▽ , or project your ♂* gradually into a red hot roomy ▽ , and after the whole is fulminated, let it remain 3 hours in the △ .

If you add now some common ⊖ , the Operation will succeed much better.

The Whole Secret consists in this: that you consume the Salts entirely, which Salts corrode the ♏ and transform the ♏ into ♃ and a TR.

(This is a valuable Hint at the Short way of the Adept, who spoke to HELVETIUS, see GOLDEN CALF. I have attempted it in Mary le bone, but could not succeed.)

Now take the remaining Substance out of the hot ▽ , and throw it

into boiling hot ▽ in a bason, placed in hot ∴, and let it boil for several hours.

If you should have some ♒ left, which has not entirely been corroded by the fulmen, you must reduce it to ♂ and add it to the Rest in the bason, to be boiled alltogether for 7 or 8 hours; and you will obtain a deep red Lixivium.

Praecipitate your Lixivium with ☋ of ☉, in order to obtain the Mercurial Sal Enixum.

This requires an Illustration. The Lixivium looks like Blood, and as it cools the gross dark red ♃ falls to the bottom of it self.

I have poured the red Lye, which becomes clear, from the Sulphurious Sediment; I diluted it with 20 or more parts of clear ▽, and then dropped my ☋ of ☉ out of a small phial into the diluted Sulphurious Lye, and a beautiful Mercurial ♃ proceeding from ☿ ♂ & ♀ is praecipitated to the bottom of the basons of a most beautiful Scarlet Colour.

Before extension with ▽ and before the praecipitation with ☋ ☉, the Sulphurious Lye gilts basons and glass funnels, but when the ♃ is alone, separated from the alcali it gilts nothing. As soon as the ☋ of ☉, ▽ or strong Vinegar comes in contact with the Alcaline Lye, a most intollerable smell of rotton Eggs is perceived that same Instant. (I have remarked or noticed these phenomena, where I commented on DE LA BRIES PROCESS)

In the above mentioned manner the Sulphurious ⊖ Enixum is made.

Now, project your ♃ upon crude ☉, flowing in a ▽, and let these two melt an hour together. Pour it out into a glazed ▽en Vessel and you will have a red ⊖.

In this red ⊖ are the Sulphurs of ♁ ♂ and ♀. (I have attempted this, and the ☉ by fulminating with the Sulphurs, flow out of the ▽ all at once.)

Weigh your red ⊖ and dissolve in hot ▽, filter the solution, add as many ounces ♌ of ♄ as your ⊖ did weigh.

(in the room of ♌ of ♄, I would always make use of the ♒ of ♃ according to ABBE' ROUSSEAU)

Evaporate the Liquor until you have a dry ⊖. This ⊖ will be much more powerful, if you distil the ♒ from it, and pour it back, and repeat this Cohobation until the ⊖ Enixum remains dry. Thus you have prepared a Sulphureous and mercurial tinging ⊖ Enixum.

Its use.

Dissolve fine ☽ in ▽, praecipitate it with a great quantity of ⊖▽ (i.e. a Solution of purified ⊖ com. in ▽) in order that the volatile ⊖ may be more easily Separated from the fixt. Pour the ▽ off, wash the ☽ ♆ and dry it: This is ☽ cornea.

Dissolve your dried ☽ cornea, which is half volatilised by this simple process, in your ⊖ Enixum in a glass body placed in hot ∴, increasing your heat, until the ⊖ Enixum melts and dissolves the ☽ ♆.

When the Solution is finished, let the △ go out, and before it is quite cold, pour hot clean ▽ upon it, filter the Solution, and preserve it for further use.

In the same manner dissolve ⚯ in New ⊖ Enixum, or Native ♁,

When it is dissolved by the ☉, pour hot ▽ upon it, and filter the solution. It may also be done in ▽s. Pour both Solutions together and evaporate the humidity until Dryness. This dry Substance is semi-volatile.

Put it in a ▽, covered with its Lid, and melt it gradually, whereby it will be fixed again.

The use of this fixed Substance.

Pour hot ▽ upon it and dissolve it, filter the Solution, which put into a digesting glass. Drop into this Solution a few very thin Lamels of ♀, not thicker than paper, and let the Solution boil ♂ and ♂, and the ♀ Lamella will be fixed and exalted into ☽ which contains 1/4 part of fine ☉.

Melt these transmuted ♀ Lamella in a ▽, and you will obtain a pure ☽ and ☉n ♍.

But the ♍ must be ⚌ted with ♀ or with ☉ of ♄, or with black Flux, or with Calcined filings of ♁.

Observe that these ☉s can always be used again, after they have served your purpose as they do not loose their virtue.

Operation to prepare ☉ ENIXUM in a glass phial.

Dissolve a very subtil and well prepared ♆ of ☉ in ☉ Enixum, then

praecipitate the ☉ n ♆ out of the Solution as you know, and keep it for use here after.

(The Solution of the ♆ of ☉ in ⊖ Enixum must either be done in Coated glass bodies placed in a ∴ heat, or in good ▽ s which do not let the Enixum run through, as it is so extreemly fusible and penetrating.)

Take the ♆ of Calamine from process N.B.; grind it with ⊖ mirable and dissolve it therein in a ∴ heat, make a Solution and ⥽ te the ♆ , and reserve it likewise for use.

Unite and mix this ♆ of Calamine with the above ☉ n ♆ or Crocus, mix it with Charcoal Dust and fix it during 24 hours in a ▽ .

Take the Substance out and dissolve it again in ⊖ Enixum, make a Solution and ⥽ te the fixed ♆ , put this ♆ into a digesting glass, add ⊖ Enixum, which is very fusible.

The ⊖ Enixum will melt and dissolve the two Sulphurs and unite centrally and inseparably therewith.

Shut the phial Close and let it stand to digest, until it is become a genuine TR. in the form of A RED ⊖ .

Its use.

Dissolve this red fixed ⊖ and filter the Solution, put it into a digesting glass, with some ☿ or thin laminated ☽ , let it boil ♂ and ♂ for 2 or 3 ♂ , and the ☿ or the ☽ will be transmuted into fine ☉ .

In this manner you can operate with every ♆ , after it has been

fixed with poudered Charcoal.

To fix ☿ of ♄ .

(I think the Author must mean by ☿ of ♄ the purified ♃♄♂ Stellatus.)

Take fixed 🜍 of ♄ and 🜍 or Crocus of ☉ ăă, dissolve both united in ⊖ mirabile, in a coated glass body, placed in a ∴ heat. Then make a Solution, and ⥽ te the 🜍 s out of it.

This praecipitated double fixed 🜍 must be dissolved again in your fusible ⊖ Enixum in a digesting globe, and must be digested in hot ∴ until they are united and fixed into a RED ⊖ .

Its use.

This fixed red tinging ⊖ must be dissolved and filtered, and the Solution must be poured into a digesting glass.

If you boil ☿ of ♄ in this for 3 or 4 ☌ and ☍ the ☿ of ♄ will infallibly be fixed into good and permanent ☉ !

(MR. GARDEN told me many years ago, that he has seen a Stranger, who showed him A RED ⊖ which he told him did change ☽ into ☉ , if it was boiled 24 hours in a Solution made of his red ⊖ ; might this not have been such A RED SAL ENIXUM as here taught? The Stranger said it maintained him very well) (most of these processes are dark and no proportions are set down, at least mostly not.)

SAL ENIXUM impregnated with ♃.

Take any metallic ♃, but best a ♃ of ☉, add a fusible ⊖ Enixum and let them be well united by melting together in a ▽; and you will obtain A RED ⊖, which is a red ☉ n TR. wherewith your ⊖ Enixum is impregnated.

Dissolve it in fair ▽, after having weighed it, add as much ☌ of ♄ or ☋ of ♄ as the red ⊖ weighed, evaporate and you will again have A ⊖ ENIXUM HIGHLY TINGED.

In this ⊖ Enixum dissolve again new ♃ of ☉, and proceed as above, and your red ⊖ will have a greater tinging power, which performs wonders upon ☿ of ♁.

This operation is most admirable for other wonderful operations.

Observe

The ♃ of ♁ has almost as great an Effect as the ♃ of ☉, when fixed, to exalt the ☿ of ♁ into ☉, and is obtained at an easyer Rate.

Of the Red Tinctures of ☉ and ♁, which tinge ☽ into ☉.

(This process illustrates some of the others, relitive to proportions and method of working)

Dissolve fine ☉ in ⊖ Enixum (I suppose the Author means a ♆ of

☉, as he mentions in the process No.1 at the end of it.)
add to it a fixed ♃ of ♁ ; or take 1 part of fine ☉ and 3 parts of ♏ ♁♂ Stell. melt it together into a brittle massa, which reduce to a black subtil ♂ . Dissolve this in your fusible ⊖ Enixum in 3 hours time by melting it in a ▽ .

Then pour warm ▽ upon it, dissolve and filter the Solution, out of this Solution praecipitate the red ♃ . Now you have the ☉ and ♁ united.

Dry your ♃ and project it in purified common ⊖ , which is melting in a ▽ , and let it flow therein 2 hours.

Then pour the ⊖ out, and you will have A RED TR. OF ☉ AND ♁ . (not immediately) (I think in the room of common purified ⊖ , the Salt process No. 1. Should here be taken, because the Author mentions at the end of process No. 1. "if you dissolve a ♆ of ☉ in this ⊖ etc." This process is performed without adding Charcoal Dust.)

Your RED TR. must be pulverised, and dissolved in warm ▽ , and the Solution filtered: then add as much ☌ of ♁, as the red TR. weighed, and distil the ♑ over per ♌ , by several Cohobations, until the ⊖ remains dry behind--- This is now a Sal Enixum impregnated with the tinging powers of ☉ and ♁ .

(This last operation is necessary, if we take only PURIFIED COMMON ⊖ , but if we take THE ⊖ ENIXUM NO. 1, this operation would be needless and superfluous.)

Its Virtue and use.

Melt the above tinged ⊖ Enixum in a ▽, add a ♆ of ☉.

Further you must have ready some good alcalised ◐, made by detonnation with Charcoal in coarse ♂.

Add this to the following massa in the ▽, add it in a melting State, let it flux together 2 hours or 2 1/2, then project into this alcalised ⊖ Enixum, some pieces of fine ☽ Coin or Lamella of fine ☽ and let it stand 4 or 5 hours longer in fusion, covering your ▽, that no Coals may fall in, and all your ☽ will be graduated into most pure ☉, but the massa must be Copelled.

A Red TR. of common ♃ is prepared as follows.

Take ◐, ♀ and common ♃ ãã, pouder the Ingredients and mix them. Then project the mixture gradually, by a Spoonful at a time, into a ▽, standing heated in the Wind-furnace, and the mixture will fulminate and detonnate, when the whole quantity is projected, let the alcalised Remaining matter flow a while.

Then dissolve the mass in hot ▽, filter the Solution and praecipitate it, and you will obtain a golden ♃ from common ♃, this way.

Project this dried ♃ into purified and melted ⊖, which stands flowing in a ▽; and you will obtain A RED ⊖.

Dissolve this red ⊖ in common ▽, filter the Solution, and as much as the red ⊖ weighed add ♃ of ♃ or ♃ of ♄, distil the ♒ from

it by several Cohobations, as I have taught before, until your impregnated ⊖ Enixum remains dry.

Another wonderful and very fusible Salt called SAL MIRABILE.

Take 1 part ☉☉ of ♄ and 2 parts ⊖✳ . Dissolve the ⊖✳ first in common clean ▽ , and filter the Solution. Then drop gradually your ☉☉ of ♄ into the Solution of ⊖✳ ; distil it per ♋, and a valuable ♒ of ⊖ will come over into the Receiver, which ♒ of ⊖ , when rectified per se, is very good, and dissolves a ♆ of ☉ very soon.

(Glauber is the Inventer of ⊖ Mirabile; the present ⊖ Mirabile or so called Glaubers Salt answers no purpose in Alchemy. As it is made by a different process now; and is no longer Glaubers ⊖ Enixum.)

In the bottom of the ♋, or glass body, if you have used a Body and Alembic, remains THE SAL MIRABILE dry in Crystals.

This our ⊖ mirabile is very fusible and dissolves ☉ very soon, either in a ▽ , or in a coated glass body placed in hot ∴ .

But in order to facilitate the Operation, proceed in the following manner.

The same process with a ♆ of ☉ .

After you have united the Solution of ⊖✳ with your ☉☉ of ♄ , add

a ☿ of ☉, then distil the (in what proportion?)☁ from it per Alembicum, and the ☿ of ☉ will be dissolved, and remains with the ☋ mirabile. The☁ which comes over must be poured back and cohobated upon the Residuum 5 or 6 times.

Take your impregnated ☋ mirabile out, and add a little fixed ♃ of ♁, digest and they will be united and fixed together.

This Operation is performed in a Phial, which must be strong, on account of the force of the Spirits, which break a weak glass.

End of Sir Kenelm Digby's Process concerning the Doctrine of Sal Enixum, Translated from the German. 1797.

For the sake of useful knowledge, I shall, join here something from Abbe' Rousseau.

Continuation of Experiments.

I have understood since some years, that the universal ☋, by PARACELSUS and VAN HELMONT called the PRIMUM ENS OF ☋, is nothing else than the universal☁ and universal Dissolvent, corporified in the most simple of all sublunary Salts, being as it were an embryonated Seminal ☋.

This ☋ is not found separately in Nature, but it can be separated from the Body of other ☋ s, as their HEART, LIFE AND CENTRE.

/: The Life and Centre of every ☋ is △ dilated in Humidity, and in

that State is called ☊, when perfectly free from Humidity, it appears then in the Character of a Volatil dry ☋, as we see it in volatil or sublimed ☋✳, which is a dry ☊ of ☉ without phlegma. :/

This Separation can not conveniently be done without the Action of that very same universal ☊ dispersed in the ☬ and in all things!

Which universal ☊ (in △) corporifying itself with this universal ☋, decorporifies it again and renders it incoagulable, and this universal ☋ proceeds from Sea ▽, nay it is the very Life and Soul thereof. (Sea ☋.)

(This is an indisputable Truth! The first DETERMINATION OF THE UNIVERSAL COLD △ OF NATURE, when it descends into the Ocean, (elect. △, Light, Heat and burning △) is into that principle, which makes the whole Ocean SALT, and frequently appears LUMINOUS at night, when agitated; In the same manner as that Universal △ incloses itself in the same universal ☩ and descends into the ▽, and whereever it finds a proper Magnet or Alcaline body; it copulates there with and assumes a CRYSTALINE BODY, called ☽, as it assumes a Crystalline body in the Sea ▽, when concentrated either by the Sun (its great Agent) or by common △) (We need not wonder then, that JEAN SAUNIER according to the Testimony of FATHER GABRIEL DE CASTAIGNE and others made the Stone out of the Primum Ens of Sea ☋, which he fermented with a ☿ of ☉, the process is in print in the WORKS OF JEAN SAUNIER published at Paris during the last Century, I have never seen the Book) (We find a process upon Sea ☋ in the Second vol. of Boerhaave's Chymistry, well worthy of Notice.)

I have shown to some friends what this ☉ is, but I do not think they will ever take the Trouble to carry it to that perfection, it is capable of being brought to, by Art and patience!

Process upon Sea ▽, in order to obtain the first Ens of ♁, or the very Leven of ♁ and its Life and ☊.

Note that the process upon the Mother Lye of ☉ and ☉ is the very same as this upon the Mother Liquor of Sea ♁.

It is very curious to observe in the first preparation of this ♁, (Mother Liquor is Primum Ens Salis) the different Figures of Crystals and the different smell and taste of them, proceeding from the Sea ▽, before it is reduced to a State, (by continual evaporations and Crystallations) so as to crystallise no more, but remains an oily Mother Liquor, wherein is Primum Ens Salis.

It becomes then a Liquor which is incoagulable and will not crystallise; a thick and fat ▽ of a Fiery Taste, attracting continually the Universal ☊, in the Shape of humidity out of the 🜁. (does this not fully confirm my Doctrine of the Universal ☊?)

This fat matter resolves itself into a very ponderous Oil, which is distillable in a ∴ heat, if you have but patience sufficiently.

It rises in the ☊ in the same manner as Honey does and requires a great deal of time, attention and patience.

After the distillation of this ☌, there remains a Residuum, which

is FUSIBLE LIKE WAX, and which by Labour, Art and patience all comes over as a ☵ and volatile ⊖ , without mixing any intermediate Substance therewith such as bole or clay, which would absolutely destroy it.

The whole Substance of this ⊖ passes over into the receiver as a Liquor and this is not of triffling Consideration, as it is a proof that it is now become of a Universal Nature.

After this I think it would be superfluous to ask from whence the Salt proceeds in the Ocean. As we see clearly that is is nothing else but a sensible and Visible Corporfication of the Universal Sal Mundi, which is invisibly dispersed throughout all Nature and resides in the vast Extent of the ⧋ , where it is generated and multiplied by means of the Sun's and Moon's Light and the Stars.

All the great Philosophers, since Hermes Trismegistus, have taught this Doctrine, but as they have not proved it by Experiment, as I have done, our modern little Philosopher's have looked upon that Doctrine as a Meta-physical Chymaera and have ridiculed it : although it is an essential Truth, founded on the invariable principles of Nature!

Observe that you ought to have at least 400 lb. weight of Sea ▽ , in order to obtain a reasonable or moderate quantity of the PRIMUM ENS SALIS.

My Experiment on ℞.

I have conceived that this process might be brought to a greater perfection, in order to obtain a Dissolution of the Vitriolic Body,

which might be more simple and more animated with the universal ☁ .

For that reason I have made use of a Certain ♄ ric ▽ , which is fat, thick and blackish and remains behind in the Coppers, after the last Crystallations or Coagulations of ♄ .

This ♄ ric ▽ resembles that which is called MOTHER OF ☽ .

At Silvena, where they make roman or blue ♄ , this Mother Liquor is thrown away, But at the Mines in Dauphine, it is kept and made use of to humect or imbibe the ♄ ric ▽ with, in the same manner as the ☽ makers pour their remaining MOTHER OR ☽ LYE upon the vitreous ▽ , and this is a Magnet and Leven to hasten the Dissolution and Corruption of their ▽ . They have no need of this at Silvena, where the ♄ Ore is resolved into a Liquor by being exposed to the △ .

(The same is practised at BLACKWALL at the ♄ Manufactory; several 100 Weight of PYRITES, which is a △ Ore and is found plentifully in HAMPSHIRE, lays exposed to the △ the whole year round, attracts the universal △ of Nature enclosed in Aerial humidity, determins itself here towards ♄ , and thereby runs per deliquium into large Cisterns underneath and becomes A ♄ RIC CORROSIVE LIQUOR, wherein they dissolve afterwards old iron; filter the Solution and evaporate, when they obtain the English green Vitriol or so called COPERAS.)

I have considered that this mother Liquor of ♄ is a Leven on ♄ ric ▽ in the same manner as the mother Liquor of ☽ is a Magnet and Ferment on Nitrious ▽ ; that this mineral Ferment proceeds from the Corporification of the UNIVERSAL FERMENT, determined towards the Nature of the Ore, to act agreeable to the Subject; Consequently I thought

that one might corporify still more of the universal ☾ into this mineral Ferment, and cause it to be more active-by a greater abundance and Concentration of the same universal Dissolvent, so that the ☾ which we might obtain therefrom by distillation, might be a Natural Dissolvent for metals to reduce them into a ☉ ric ☿ , without Corruption, as we see that the ☾ of the ☌ Liquor is a Leven or Ferment and RADICAL DISSOLVENT of stones and Marble, which it reduces into their FIRST distillable MATTER, which is ☌ .

Although Stones and Marble possess no apparent quality of Salt, yet by means of the Leven, they become pure and perfect ☌ , from which you may distil a corrosive ☾ of ▽, as from any other ☌ .

It is remarkable that a common ☾ of ☌ does by no means effect this Resolution of Stones and Marble into distillable ☌ , as the ☾ does which is distilled from the MOTHER LIQUOR or Ferment of ☌ . Is this not a proof of the Universality of such a ☾ ?

This has caused me to think, that THE MOTHER LIQUOR of ☉ , being prepared in the same manner, might be made AN EXALTED FERMENT to dissolve metals Via humida into a ☉ ric Salt, which would approach nearer to the first matter of metals, than if they were dissolved by the common usual Corrosives! In the same manner as ☌ is the Result of a Solution of Stones and Marble. It seems that it is the same Operation of Nature, only differing in the Specification or determination, as we see ☉ and ☌ produced by Nature in the same manner. (I am perfectly of the Abbot's opinion.)

Process with the Mother Liquor of ♄ .

(That of BLACKWALL or NEW CASTLE is the very Liquor here intended.)

I took about a 100 pints of this mother Liquor of ♄ , I have filtered it through strong Linnen and evaporated it gradually over a gentle Heat, until a Skin appeared on the surface. Afterwards I placed it in a Cold place during 4 ♂ ☽ , to crystallise all the ♄ which it might contain.

(I have done this in Mary le bone, and obtained from the BLACKWALL Liquor a beautiful green ♄ , which smelled like a honey Suckle.)

I have repeated this Operation, until I could obtain no more ♄ or Crystals from my Liquor.

Then I evaporated the Liquor further, on a gentle △ , and took out a few drops, which I put on a piece of Slate to cool, and found them of a Consistence of cold thick honey, which did not run; Thus far I evaporated my Liquor, until I observed that sign, and then ceased evaporating.

I poured my hot Liquor on several flat glazed dishes, that it might congeal in the Cold. After being cold, I set the Dishes in a Cellar inclining downwards over some China cups, to receive the Liquor which did flow from this Substance by attracting the ⧋ .

In the same manner as fixed ⊖ of ♀ flows per deliquium. I left my dishes standing and attracting, until the whole Substance dissolved into a Liquor.

At the end there remained a few small Crystals in the dishes, which

would not dissolve; I separated them, as useless to my purpose.

I filtered through blotting paper the Liquor which ran dayly from the thick substance, in order to obtain it perfectly pure and more impregnated with the Universal .

I have repeated these Coagulations, Resolutions by the and filtrations 6 or 7 times, until there remained no more Crystal nor any in the filtre; at the 7th Operation my last attracted Liquor was perfectly pure.

This Labour did cost me at least 6 months time, and procured me a thick of a dark brown colour and so fat, that it would not pass through the blotting paper, except I wetted the paper first, and then it passed very slowley.

Distillation.

I put this fat Liquor into a tabulated glass , which I placed in hot , and maniged my distillation with great Care and, patience, because the matter puffs up and rises in the , like honey.

This puffing up and rising of the matter happens so frequently, that it is almost impossible to prevent it, if you have had an uncommon share of patience, as I had, having employed no less than 8 and following to regulate the heat gently and equally under the , out of fear that the whole substance might come over all at once and destroy my Labour. Yet by patience I succeeded. (I would distill this per. Alembic and place the body over a Balneo Vap., if the will come over that way.)

After I had finished my distillation, the bottom of the Residuum was OF A RUBY COLOUR, which threw out sparks like melted ☉, whereof it seemed filled!

The upper part of the Residuum, was white resembling mother of pearl, brilliant and foliated like Russia Talck, and looked as if it was full of Oriental pearls.

This Residuum or ☉, whether it was distilled in a ∴ heat or in a naked △, had no more taste than common ▽.

I have distilled it in a naked △, to obtain all the heavy ☾s from this Residuum. Afterwards I exposed the ☉ to the ▲, and it soon acquired the same ☥ Taste, it had before distillation.

I have poured back the distilled ☾ upon the ☉, and having distilled again in a naked △, I obtained in about 10 hours time a new ☾, which was neither acid nor corrosive, but saline.

This second ☉, exposed to the ▲, soon became reanimated with a New ☾; This Reanimation succeeded 4 times successively. I tried it no further, but it seemed that this Attraction had not ceased, and I believe it would continue as long, as there remains ☉, which diminishes gradually; whilst there is any left, it never ceased to attract the Universal ☾.

The Authors Experiment

on ◐.

I have made the same Experiment on the Mother Liquor of ◐.

After having by Evaporation, Separated all the ☉eous Crystals from it, filtered and concentrated the Liquor, I let it run per deliquium exposing it to the ♎, then filtered my Liquor, Coagulated and liquified it again by attraction, and proceeded as I did with the Mother Liquor of ☉ and of Sea ♁, until there remained no more foeces in the filtre.

There is this Difference between this matter proceeding from the Mother Liquor of ☉, and that of ☉, that THE RESIDUUM of the mother of ☉, when distilled without any mixture of Bole, Brickdust or Clay, there remains, after the ☊ is distilled from it, a metallic mass, white like milk.

From this, if you make a Lixivium of it with ▽, you obtain a very White ♁, which is fusible like wax, and being exposed to the ♎ flows into a Liquor, much sooner than ♁ of ♀.

After having distilled the ☊, I took this fusible white ♁, dissolved it by the ♎, filtered coagulated and dissolved it so often, until no more foeces remained in the Filtre.

Now I cohobated my distilled ☊ upon this distilled Liquor, and distilled a ☊ from it again by a graduated heat.

There remained a Snow white ♁, which I exposed to the ♎, and it became a Liquor which I filtered, upon the Liquor I again cohobated my ☊, and distilled it from it as before. Thus I proceeded with the remaining ♁, which diminished at every distillation, exposing it each time to the ♎, to be reimpregnated with the ☊ Mundi and thereby liquified, cohobating my ☊ upon it, until all my fixed fusible ♁ had passed over with the ☊ into the Receiver.

This Operation I performed in a glass  .

Its Virtue and use.

This animated , as well as that made of the Mother Liquor of Sea ♁ , dissolves ☉ radically without the least noise or Ebullition, and carries it over the Alembic in a very moderate Heat.

It is remarkable although a Common  of ☽ dissolves ☿ quickly and easily and not ☉ ; yet this our  of ☽ does not dissolve ☿ at all.

I poured some on ☿ , and the ☿ became as black as Ink in an instant, and puffed up in the bottom of the glass, exactly like unslaked ♆ , when you expose it to the ♎ . Afterwards the ☿ tumbled asunder into a ♌ of itself, without mixing with the Solvent.

Let our Modern Philosophers reflect in these phenomena, as well as on this quiet peaceable dissolution of ☉ , not effected by a corrosive  , which cannot carry the dissolved ☉ over the Alembic; Whilst our Dissolvent dissolves it radically, and volatilises it, instantaneously, leaving a small portion of the ☉ in form of a White , which our Menstruum does not dissolve.

I shall not say any more of that Operation I made on the Sea ▽ , concentrated to a Mother Liquor and primum Ens of ♁ , which I prepared in exactly the same manner.

The Curious Lovers of our Science will find still more than I have written, if they have patience.

I must not omit telling you that an aume of Sea ▽ (un muid d' Eau de mer.) (about 44 gall) yeilds no more than one pint of Mother Liquor after the Separation of all the ⊖ crystals and Concentration of the remaining Liquor.

There are few people that would imagine that in Sea ▽ crystals are to be found of all Shapes and so many different qualities!

(We may then safely take it for granted, that in the Ocean, primum ENS SALIUM as the FIRST CORPORFICATION OF THE INVISIBLE COLD △ of Nature, is to be found, this is confirmed by Baron de Welling who Says in many places of his Works that Sea ⊖ (meaning this Mother Liquor) is the Mother of all Salts, and that the Universal ☿ of the Philosophers is concealed therein, which Abbe' Rousseau has demonstrated by Experiment, consequently he has rendered us an eminent piece of Service!)

This is not a triffling prove (says our profound Author) to confirm what the true Philosophers have written, that Sea ⊖ or rather Sea ▽ is not only THE ROOT OF ALL THE SALTS, but also of all Minerals and Metals. (so is ☉ ; They both come from one and the same Fountain, they are Trees which have their Roots in the 🜁 and their Branches, Leaves, Blossom and Fruit in ▽ and 🜄)

Therefore, says the Abbot, that fat and △y Liquor which remains behind after so many crystallations deserves to be called THE FIRST ESSENCE OF SALTS and the very Central Life of the Element ▽ ! (undoubtedly!)

Principally, when after several Resolutions and Liquifactions in the 🜁 , that mother Liquor becomes still more impregnated with the

Universal☿ of the World, whereby it is carried, through fermentation, occasioned by that same universal☿, to its last Return to its first universal matter.

Let that matter be distilled, as I have done, but do not Sophisticate it by mixing it with bole, Brickdust or Clay, but distil it entirely per se, take pains, and cause its own fixt ⊖ to come over with its own☿, as I have taught you the process very faithfully where I spoke of the Mother Liquor of ◐; and you will rejoice to see, what this glorious Solvent can do upon ⊙.

With rectified S.V. a good artist will easily obtain from ⊙ so radically dissolved, A RUBY RED ooo OF ⊙, dissolable in every Liquid.

I do not doubt but many who want to perform their Philosophical Experiments in an hours time, will condemn my long and tedious processes! But they show that they are no Philosophers but Sophisters and do not deserve to read WHAT I HAVE HERE REVEALED!

I conclude and desire the true and faithful Philosophers to fix into their minds, that no radical Resolution nor natural putrefaction or Dissolution can be made but by the UNIVERSAL☿, which resides in the △; VOLAVIT SUPER PENNA VENTORUM (TAB. SMARAG'D HERMETIS.) And that that operation which is called Fermentation and putrefaction, the only Key to Regeneration, is nothing but an operation of that same Universal ☿, whereof I treat so often in this my Book.

Thus far ABBE' ROUSSEAU.

NEUMAN ON NITRE



THE NATURE AND DIFFERENCE

OF

SALT PETRE

Neuman on Nitre. (⊕)

Neuman
on
The Nature and difference
of Salt petre.

We divide common ⊕ into 3 Classes; though when ⊕ is perfectly pure and well depurated from external, impure or foreign bodies, it is then one and the same, whether it comes from Germany, Poland, Russia, France or the East Indies.

The difference consists alone in a greater or less degree of purity, viz:

1. The unpurified quite crude ⊕ .
2. The once purified ⊕ .
3. The perfectly pure ⊕ .

1. Crude ⊕ is crystallised but is still mixed with a quantity of ♆ 🜔, common ⊕ and fat 🜔 ly particles; This ⊕ looks yellowish or 🜔 ly, consists of small ill shaped Crystals; and fulminates slowley and badly.

2. The one purified ⊕ looks white, has got large clumsey Crystals, fulminates stronger, and when dissolved in ▽ and precipitated with ♌ ♀ i or with a pure potash Lye, this ⊕ does not precipitate so much ♆ 🜔 as the quite crude ⊕ does.

3. A perfectly pure ⊕ is nearly transparent like ▽, has beautiful well shaped Crystals with 6 sides and longish, fulminates very strongly in the △, contains no ♆ ▽̶ nor Common ⊖.
Its Crystals look like this  , some smaller, some larger, which depends on the quantity of the evaporated Solution and on the Vessel according to the place and room the Crystals have to shoot in; which Crystallisation is done suddenly in a moment, all though not in every place at once, but gradually in different places of the Dishes.

MR. NEUMAN says: Nature generates the HALI-NITRUM or APHRO-NITRUM (i.e. THE NATURAL ⊕, before the saltpetre-makers boil and crystallise it the first time, and is called NATIVE-NITRE) the most principal and from all other Salts distinguished Essence, specifying the Character of Nitre.

Nature does not bring this APHRO-NITRUM to a perfect dry hard and crystalline State, or into such a Salt, as the genuine ⊕ appears after boiling and crystallising.

Art adds to this imperfect nitrious Essence generated by Nature, a fixed alcaline Salt, and therewith, by Various, yet simple operations, brings it to a dry, hard, crystalline, perfect and useful Nitre.

How Nature generates NITRE, MR. NEUMEN formerly a celebrated Chymist and Pupil of Professor STAHL at Berlin, gives us the following Information, well worthy of Notice to a Chemical Philosopher.

Whenever Nature intends to generate ⊕ in the Earth three Ingredients are required.

1. The principle is a putrid Substance or a rotton Concrete either from the animal or vegetable Department.

This required putrid substance must be an Oily urinous Salt.

2. The second Ingredient is an ▽, which must be fit to receive such an ☌ ly ⊡ ous ⊖, until the generation is accomplished.

To this, either Clay or megre Loam, or Lime-Stone, Old Walls or old plastered Walls are the most proper Earths.

3. The third and principal Ingredient is the ▽, (Excellent) partly as a universal agent, although not the Whole ▽, but its inward Vivifying principle inclosed in a UNIVERSAL ACID, NITREOUS, MOST SUBTIL SALT. (my system of Nature exactly) Partly as an assistant and Instrument, as Nature wants the whole Volume or mass of to perform this wonderful generation, not only for causing the FIRST NECESSARY PUTREFACTION, but also as a Vehicle for introducing THAT UNIVERSAL AGENT, THE AEREAL ACID, NITREOUS ⊖, in order to effect the new mixture or generation of the Native- ⊕ eous-Essence.

The whole Process of Nature consists therefore in the following Operations.

1. To dispose Animal or Vegetable substances towards putrefaction.

2. When those substances putrify, to introduce the most subtil ☌ y, ⊖ ine, ⊡ ous particles into one or more of the above mentioned Kinds of ▽, and

3. To introduce that Vital, principle inclosed in that universal,

ACID, ⊕ eous Salt, as much as is necessary, and

4. By means of Warmish aerial Humidity, as a Vehicle and assistant to accomplish the natural Mixture.

The Native Saltpetre originates and is got without much human assistance, as God and Nature procures it. It is either obtained ;

1. From Nitrious ▽, which is the Case with us in germany and more so in the East Indies.

2. From Loamy Walls or grounds.

3. From old decayed Ruins, which have been built of Lime-Stones.

Whenever Nature generates ⊕ , unassisted by the art of man, it happens commonly in such places, where different Substances have putrefied, and such putrefaction has insinuated itself into a Clayish or loamy ground in its whole mixture, or the putrified most subtil oily ⊖ine ⊡ous Essence has evaporated and insinuated itself into the Limy particles of old decayed Walls, standing near such putrefactions.

Both may happen Various ways, viz:

1. When ⊕ is generated in the Earth, the place is either such a one where large heards of Cattle have stood, or where much Cattle have passed, or where Battles have been fought and a number of men and horses have been killed and buried; or such a place where Leaves of Trees or other juicy Vegetables have putrified in large quantities, or in Churchyards and burying grounds, and lastly on or near places where dead Cattle or dead horses are buried.

(Flamel makes use of a saying: remember that you have learned this Secret amongst the bones of the dead!)

2. When ☉ is generated on loamy or lime-Stone Walls, buildings, Cellars, or such like; it is then either near Stables or places where Sheep, pigs, Cows, Goats or Horses are kept night and day, or near pidgeon-or-Fowl-Houses; or near privies and Common-Sewers, near Dung-Hills and places where urine is thrown, and where no Sun-Shine can dry it up; likewise near old Walls in Churchyards or burying grounds, near old decayed Ruins built of Lime or free Stone standing in shady places, and under old decayed thatched sheds; finally in such places where various putrefactions and strong Exhalations of putrefied Substances happen or have happened, such as Burying grounds.

(Its origin may well be called VILE.)

The Loam and ♀ wherein the putrified Essence insinuates itself more readily for Nitrification, is commonly rather poor than fat, or has been plastered or built with Lime; for that reason we deem Lime ♆ an excellent magnet.

3. ☉ is generated in ♆ STONES, and most commonly in such as are of an absorbing kind, such are those about Paris.

In FRANCE near SAUMUR on the River LOIRE is a quarry, which yields a minera, full of ☉ , and therefore is digged out there in great quantities, out of this Stone much ☉ is boiled.

FINIS.

HERMETICAL EXTRACTS

from

THE WORKS OF

BECHER

Hermetical Extracts
from
Becher's Works.

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Concordantia Chymica. p. 176

If you desire felicity and wish to obtain a blessing, as God lives eternally, there is one subject in the world, which is called the Stone of the Philosophers. It is indestructible, & contains both White and Red. The one is male, the other is female.

It is called Animal, Vegetable & Mineral; such another subject cannot be found anywhere.

It has an active and a passive power, a dead and living substance, & possesses within itself a spirit and a soul, though the ignorant look upon it as a vile thing.

It contains the 4 Elements in its bosom; it is every where, is found in all places, and is commonly possessed by all men. It is bought for a small price - one pound for a penny.

It ascends of itself, grows black, descends & becomes White: it increases and decreases.

It is a thing which the ▽ produces.

It descends from above: it grows White & Red: it is born, dies and resuscitates, and afterwards it lives forever. By many ways it attains the End.

It is a modest and strong soul and is multipliable.

A Process.

Whosoever would obtain the Stone of the Philosophers let him not search in Vegetables or Animals; in ♀ , ☿ or metals; in ♄ , ☉ , ⊖ s etc. nor in ♃ , ♃ , ♂ , ♀ ; nor in ☽ or ☉ .

Hyle or Chaos does all; it is inclosed in our fountain of salt - the tree of Sol & Luna, called FLOS MELLIS, the flower of honey.

It is △ and ▽ : The △ is volatile - the ▽ fixt. One does not operate without the other: Both are from one root, and possess the powers of all. The metals, yet IT IS NOT DUG OUT OF THE MINES, Where our matter is found, are never any metals, except in potentia in our Hyle, well known by HOMERUS; THIS HERB has a black root (the ▽) is green, White and blood-red; the God Mercury showed this herb to ULYSSES to preserve himself from the Sorceries of CIRCE.

It is also called THE SOLAR ROOT, well known to the Wise, and is metaphorically compared to the Planets; is likewise called AZOTH, or a☌, the Mercury of the Philosophers, ADROP, and ANATRON, SATURNUS.

Saturnus rules the Earth, which is compared to our Subject; This Subject is the red ♆ and RED LEAD, despised by Fools; This is also called the RED and GREEN LION, and TERRA ADAMICA.

This is an Extract of whole Nature; out of this mass or red Earth the Almighty God created Adam; Our matter is also called MICROCOSMUS; learn to know ADAM, THE RED EARTH, which we call THE FIRST MATTER. Now we come to

The Preparation.

Kill the Lion with great Courage, and take its Blood, the Splendor of ☉, separated from the Centre of the stinking ♆.

Dissolve this ♆ with great Care, and separate the dry from the moist, that is the ▽ from the ♆, the volatile from the fixt.

▽ and ♆ 2 visible Elements contain △ and ♆ invisibly; If you want your work to come to a happy End, marry the Woman to the Husband, because Nature when pure, rejoices in Nature, and wishes the union.

The animated ☌ dissolves the body, and the body coagulates the ☌; It is our ☿ alone, on whom is founded our Stone; our ☿ of itself becomes black, green, White and red; is himself THE PROTHEUS, the God OF THE OCEAN, who is caught in a strange manner, dissolves and coagulates itself.

Phenomena.

during the Digestion.

A Wonderful Reaction takes place amongst the Elements, and ▽ covers the whole Earth, and blackness takes place. In order to dry up the humidity continue a gentle Heat, and God will create a new Heaven and a new Earth, which is the Phoenix, Killed and regenerated out of its own ashes, and is become a true Salamander, who lives in the △ .

Theophrastus.

Take a fixt Substance, or thy Labour is in vain. Learn to know this only Thing; dissolve, Coagulate, dissolve the body and bind the ☋, and Thou hast the Art; volatilise the fixt and fix the volatilised, and thou hast the TR.

A Curious Process written and worked by Father Hyeronymus a Franciscan Monk. (If we could discover the Subject, the process itself seems to be very simple and meerly an Operation of Nature and not expensive)

Process

Of the Philosophical Swan.

Take THE BIRD which is not unlike a Swan, (in colour) dressed IN

WHITE AND PURE ROBES, flying from its Supreme astral Seat without wings, to ITS MOTHER, which it had generated, (the) before out of its own Self. (has been made of)

Mind well the Time OF ITS COMING, which happens, when and receive Phoebus in their Houses (i.e. in December and January) (he seems to mean SNOW, see Eugenius Philalethes his Euphrates, where he speaks of an Experiment with Snow).

Take that Swan without touching it with your hands, and inclose it in a Wooden prison, taking care that the Winds may not hurt it, but when PHOEBUS will have THE FISHES behind him and before him (at the Entrance of Spring) then take the Swan out of its wooden prison and immediately observe it in a transparent Tower, where its white garments will be stolen from it (the subject will change and become black).

For that reason the Swan will be sad and by weeping will shed many Tears, until it transmutes its Life and Soul into a Fountain of living . (The total Liquifaction of the subject).

The Body of the Swan, during some space of time, will hide itself in the fountain out of Shame, because it has lost ITS WHITE ROBES.

Therefore the Swan desires to be born a Second time and to be dressed in a New WHITE SHIRT and A PURPLE ROBE, and wishes to be crowned with a Crown of , that it may become a King. (a fermented TR.).

Whilst PHOEBUS expands his Rays from to the Body of the Swan will be separated from its , and resting in its grave, must be left there to putrify.

The Sign of this putrifaction is, when the Body of the Swan is

surrounded with the blackest Colour of the Raven.

After this, the Swan's Body longs to be humected by its own ♒ , that it might be washed clean, and fed with its own blood until PHOEBUS shall have enlightened the Road of ♊ and ♋ (during May and June) when at last the Body of the Swan receives its own ♒ again and a new Life, and puts on a New WHITE and DEPURATED SHIRT (TR. ALBA).

The ♌ of the Zodiac now Killed by PHOEBUS, sheds his blood, and a few drops had fallen on the New white Shirt, and became thereby as white as Snow.

(The Sun going out of Leo in August, the perfect white TR. was obtained).

When PHOEBUS saw this, that the Shirt was not soiled by the blood of the Lion, but on the Contrary was become more splendent, He (Phoebus) sent the heavenly Virgin (♍) that she might fill the Ballance (♎) with the Lions Blood, and therewith stain the Shirt all over, in order to convert that White garment into a SCARLET ROBE. /: ℞ Rubra :/

Which red Robe Phoebus proposed to send to the King by the ♏ and ♐. (When the ☉ is in ♐ the Red Medicine will be completed).

This operation of the incombustible Swan was written and absolved by Father HYERONYMUS MONK OF THE ORDER OF ST. FRANCISCUS. A.D. 1498 AGED 86 YEARS.

FINIS.

Tinctura M. LEPIRENI, which he communicated to the Emperor Rudolphus.

(The Emperor Rudolphus was a possessor at the time of Augustus Elector of Saxony in the year 1580)

What great power there is in the SAL ANATRON or DUNCCH. Ancient and modern Philosophers have frequently mentioned, and as that Salt is Animal, Vegetable and Mineral, and contains also a secret metallic ☋, for that reason it operates in all metallic, animal and vegetable Substances; and the whole Earth is filled with this Salt, so that nothing can grow without its power.

If it is putrified by the help of Art, it becomes A LION which devoures all Things, and by its great power brings them into a new Essence.

This mineral Earthly Salt, when it is reduced to a ▽, it is compared to an Eagle, and is called a ☋, because whatever causes a fume or vapour is called MERCURY or a ☋.

Therefore this Salt is a true Mercurial ☋.

This Salt is inwardly a true △, although outwardly cold and cooling, therefore it is also called ♃, because ♃ is the Life of every Thing. When this ♃ vanishes, the End of Substances is near at hand, as we may observe that in animal, vegetable and mineral Substances.

There is in this Salt a fixt principle, and is in its own Nature a Body, nay a Spiritual Saline Body, It follows from thence, that in this Salt there are 3 PRINCIPLES, viz. ♃, ☿, ⊖, i.e. Anima, ☋, Corpus, and these 3 are concealed in the 4 Elements, which are also

plainly conspicuous in this ⊖ , viz: △ , ⧋ , ▽ , and ⧩ , and appear by separation and Reduction, therefore the Ancients have called it A STONE, containing the 4 Elements; They have chosen this ⊖ FOR THE TRUE MATTER OF THE STONE, and have called it the FIRST MATTER; because they made use OF THIS TERRESTRIAL SALT as a Key to open ☉ or ☽ , so as to become a Tincture.

(Baron Rusenstein says in many places of his Book, that no more is wanted for obtaining a TR. then A FIT MENSTRUUM to open ☉ or ☽ centrally and Naturally, to putrify the same and nature herself will regenerate and perfect it.)

Process.

How the Salt ANATRON or DUNECH is to be prepared and volatilised, so as to become an opening all penetrating ☿ ; wherewith the perfect Bodies may be unlocked, to become Tinctures.

Therefore take this ⊖ anatron or dunech, q.v. purify it, until its Crystals become perfectly transparent.

Weigh 4 ℔ of this and pouder it in a Stone morter, then take 7 ℔ of potters Clay, of broken unbaked vessels, reduced to a pouder and sifted, mix the 2 Ingred. in the morter.

Then put it into a roomey well Coated glass ℞, which bury in the ∴ pot, and apply a very large Balloon-Receiver, which lute carefully to the ℞.

Now light your △ , and let it be gentle and gradual, during ♂ and ☿, beginning earily in the morning, until all the White and grey— are come over;

When you see the red— s or Vapours come, take the Balloon away with the white— s, and apply quickly another very dry Receiver, and lute quickly with a Stroke of Linen and paste and thus you will obtain the red vapours.

Now increase your △ a little to force all the red— s over, and give a still stronger heat the 3rd day, until no more does come over.

(It appears plainly by this, that a red— of ◑ is made here.)

Let the— s cool and rest 24 hours, then take the Receiver off and pour the— into a large bottle with a glass stopper.

This mercurial ♆ or Sulphureous ☿ is the Key to our Art.

Composition.

Take 2 ℥ of pure ☉ , beat into thin Leaves, which cut into small bits with a pair of scissars, put them into a digesting globe, and pour upon it of your above prepared—, so as to cover the ☉ 2 fingers high. (shut the globe, and set in Summer Heat.)

Note that your— must be acuated with its own fixt ⊖ in the following manner. (it must be an ♈ .)

Extract the fixt ⊖ with boiling ▽ out of the ⁘ remaining in the ♋, and clarify it well.

Then dissolve 2 ℥ of your fixed ⊖ in 4 ℥ of your—, out of

your glass bottle, put the Solution into a small glass, and distil the ☿ over, and in 2 or 3 Cohobations all the fixt ⊖ will come over with the red ☿. (6 ℥ of ☿)

This ☿ dissolves the ☉ radically.

(4 ℥ of ☿ will not volatilise 2 ℥ of fixt ⊖, but 3 parts to 1 part will do it).

When your ☉ Leaves are perfectly dissolved, which must be done in a digesting glass with a long neck, (The neck must be shut, the globe stands in a warm place in about 76) then pour the ☉ Solution into a small glass Body, which place over a Baln. Vap., apply an alembic on the body and a Receiver, and distil the ☿s from the ☉, and the most fixt spirits will adhere to and remain with the ☉, whilst the most volatile forsake it and come over, and the dissolved ☉ becomes heaver, and when you set it in a cool place, it stands LIKE A RED BUTTER.

Pour fresh ☿ upon your ☉, such as has been acuated with its own fixed ⊖, and distil it from it in Baln. Vap. as you did before.

Repeat this with fresh ☿, until the ☉ has increased in Weight from 2 ℥ to 3 ℥. Then it is enough.

This Solution of ☉ is, over a gentle Heat, a red fixt Butter; of the Colour of a Sturcheon Flower, rather deeper, but in the cold it seems quite hard or stiff.

Now as you have made your ☉ ponderous in the above manner and impregnated it with the Universal ☿ or △, you must now wash or purify it as follows.

Purification of the Solar Solution.

Take distilled Rain ▽ and pour it upon the ⊙, so as to cover it 2 fingers high, and the Solution will be diluted in the ▽ and will look of a ⊙ Colour.

Let it stand 24 hours, then pour it off perfectly clear, in Case there should be any Impurity at the Bottom, into a small clean and dry glass body, which place over a Vapour Bath, apply an alembic and Receiver, and distil the ▽ gently from the ⊙, until it remains like an ☍ of a deep Orange Colour.

If it should not be perfectly pure, this same operation must be repeated, until it is so.

Take it from the Bath, and it will stand coagulated like a red Butter.

Digestion.



Now you must have a double phial, where the neck of the upper one is ground in the neck of the Lower; and of such a size, that only the 1/3 part of the globe is filled; paste strips of Linnen over the joints. Then put your globe in a lamp furnace and let your heat be as gentle as possible, and in the space of 30 ♂♀, the whole substance will be a ⊙ coloured ▽, which will begin to ferment and become darker from day to day, until it is as black as Ink, and does putrefy and smells very badly through the Joinings of the Necks.

Before it is quite black, dark clouds ascend and descend again.

This blackness lasts 40 ♂ or 50; continue the gentle Heat, until it dries up and becomes WHITE. After the White is compleated the Heat is increased a little and continued to redness. Finish the process as Nature requires it.

Finis.

(The above process must be compared with that in DIGBY'S CHYMICAL SECRETS P. 31. If it is true that Sir Kenelm had 22 ℥ of ☉ for 1 ℥ put in the glass, p. 32, then this process may be true also, as they are both worked with an ♎ , wherein is ☥ and alcali)

(Consequently ABBE' ROUSSEAU'S process upon the mother Liquor of ☽ , or the Solvent prepared his way, may be treated with fine ☉ exactly in the same manner as this process of LEPERENI, tho' I like ABBE' ROUSSEAU'S SOLVENT still better than this)

(I believe LEPERENI'S Digestion must be extremly gentle, not above 90 or 100 Degrees or the Ether in the ♎ will soon burst the glass, which is double for the sake of giving more room to the Expansion of the animated highly elastic △ therein contained)

(The Author calls his Solution of ☉ A BUTTER which however it is not, as it is yet perfectly fixt in the ♎ ; but I do not doubt, that during the gentle and long Digestion the ☥ and alcali in the ♎ by Reaction are fully capable to open the ☉ radically and centrally, and then of Course it must die and putrefy, and Nature i.e. the Universal ☊ WITHIN AND WITHOUT will certainly regenerate it.)

(In the room of distilling the red ☊ of ☽ , I think a common good

—ℓ— of ☽ might be bought, and carefully rectified in a gentle Heat, making use of the red Vapours, i.e. ♃ Naturae, alone; (Becher tells us in his PHYSICA SUBTERRANEA, and Stahl repeates it that ☽ contains abundantly THE ♃ NATURAE, and Sea ♁ THE☌AL VIRGIN ♀ as the first principle of ☿) then I would rectify a Common —ℓ— of Sea ♁ 2 or 3 times, and this done, mix the 2 rectified —ℓ— s in equil quantities, and you have certainly a most admirable ♍ , which is as red as a Ruby; I made it once in this manner -

We cannot ascend more universally, but in the mean time CORPOREAL AND PALPABLE, than to ☽ and Sea ♁ . Then if this is practicable, as it seems to be from SIR KENELM'S PROCESS with ☉ and ♍ p. 31, there must also exist a short way with ☽ , Sea ♁ and ☉ in the ♈ ; or with ☽ and ♁ without ☉) (to procure a universal Solvent or Key for ☉ in the ♈)

(MR. POTT a pupil of SHAHL, tells us, that if you pour Ether of ♄ upon a Solution of ☉ in ♍ , and set the glass in a very gentle degree of heat, the ☉ forsakes the ♍ and ascends into the Ether, which does not mix with the ♍ . One MONSR. MACARTY AT PARIS made ☉ medicinal by this process, and got a vast deal of money by this kind of ☉rm POTABILE, as it performed some very great Cures. This has happened about the years 1750 until 70, when MACARTY died at Paris near a 100 years old; I have this fact from a french Gentleman, COUNT LAURAGUIS, who was in London in 1772.

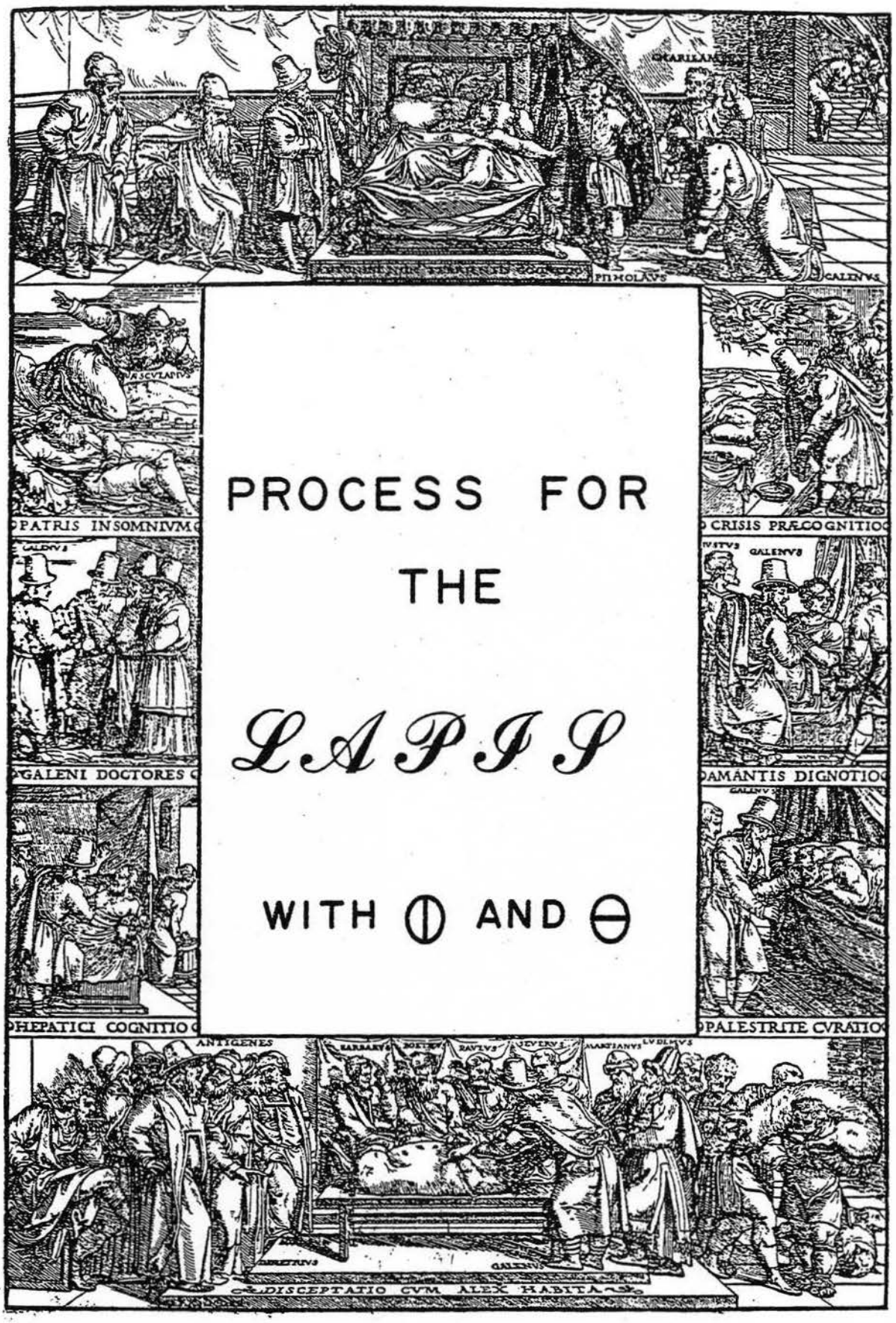
Nevertheless I do not deem MACARTY'S potable ☉ , A REGENERATED ☉ , by no means!)

(a Thought occurs to my mind concerning the foregoing LEPERENI'S process, and perhaps it is a good one, which Experience would discover.)

(I would begin treating an ℥ of pure ☉ by the Fulman of PARACELSUS, as taught by MONTE SNYDER in DIGBY'S CHYMICAL SECRETS p. 16, in order to obtain a ☉n ♄ , which will be of a ☉ Colour and transparent.

This I would treat with a good ♃ , as LEPERENI teaches in preferance to ☉ in Leaves, as a Solar ♄ is already opened by the Fulman, whilst ☉ in Leaves is quite corporeal and locked up.)

Finis.



PROCESS FOR THE

LAPIS

WITH ☉ AND ☿

PROCESS

FOR

THE LAPIS

WITH ☿ AND ☉.

TRANSLATED BY:

S. BACSTROM, M.D.

PROCESS ☉

Which is the Prima Materia of the Philosophers, of this ☉ that has been well purified in rain-water or Dew,and christallised, take 16 ounces, grind it small and mix some of the Earth out of which it was lixiviated, and calcined, with it and put it in a Vessel of Glass, imbibe it with Dew or rain-water and set it in the Sun, when Dry, imbibe again and repeat the same several times, for 4 weeks that the universal Spirit of the Air may insinuate itself the better into the same, then make round pellets of the same and fill such a Vessel thats burnt of good Materials half full, put it in a furnace with a large receiver in which there has been first put 2 measures of distilled Dew or rain-water, lute it well and distill with the 4 degrees of fire, a Spirit and volatile salt or the Volatile Snake or Wlaugn continue the same with fresh ingredients till you have forced all the Volatile Spirit ⏜ of such Salt. Now you must also make the Spirit Volatile, or Very Volatile Put the same in a glass limbeck as this and put a head with a long beak to it and put the same in a Balneo Mariae: And carefully draw over all the phlegma. Then when cold take it from thence, and place it in a Cappelle (cupel) filled with sand(i.e. a sand heat) and distil or draw over the Spirit, but as he still wants his wings, you must repeat the distillation 7 times per se. The seventh time give him his volatile Salt that

they may both come over together; at the last give strong fire when the Wings of the Snake will rise in white flowers, take them and sublime or let them rise once more till they are quite clean and transparent and take great care of them. Then take the Caput Mort. on what remained in the Vessel from which you distilled the Spirit, pound it small and pour distilled Dew or rain-water on it and extract a salt from it, the same purifie and filter so often till perfectly clean and transparent, as a Diamond. Then you have the Snake without Wings but take great care that you lose nothing in the Work that the ponderous or Weight of Nature may remain compleat; take that first Salt grind it small and put it in a glass Vessel and pour the Spirit and your Volatile Salt upon it, lute it very well that nothing may evaporate or fly from it, place it in a gentle warmth, then the fixed will be dissolved by the Volatile and opened and the Volatile snake will devour the fixt one and from both will proceed a fiery creeping Drake; here you have the Quintessence and the blessing which the Lord laid in the Earth which is the Dew of heaven, and of the fatness of the Earth (Gen. XXVII-28-29.) the life of all things that are created. This Liquor is sweeter than Suger. Now to know how to use this blessed Liquor.

Rx. take half an ounce of purified Gold (by Antimony) beat into leaf gold, put into such a glass (here is an illustration of an long necked round bottom flask-D.H.) and pour 2 ounces of

this Valuable Liquor upon it; put it into a gentle heat, and the Gold will dissolve gently into a high coloured yellow Liquor, and greyish earth will settle at the bottom. Then separate the clear Soloution in a glass Vessel that 3 parts of the same may remain empty; seal the glass hermetice, that is, melt the top part or mouth of the Vessel close together, and place it in (here he has an illustration of an Athanor-D. H.) this secret furnace, give it gentle degrees of fire for 40 days and nights till it is all gone into the putrifaction and become black, which the Ancients called the Crows Head. Then put it in ashes and give stronger fire, as hot as the Sun-shines in the highest Meridian: When the Wonders of Nature will appear with all her Colours like a Peacocks-tail. Then encrease your fire yet so that it be not red hot, then appears after 40 days the Whiteness, the Moon shine, and Diana comes forward in her Snow white Glittering Vest. Then give it the 4th Degree of heat for 40 days and nights longer ; here you must bury your Vessels in ashes, when it has stood for 40 or 50 days in this Degree, the red Lion will appear, will draw himself together like a Carbuncle and will separate itself like the yolk in an egg: This now is the true Quintessence, a little of which thrown on ♄ Lead pervades it and turns it into ☉ ; for it is a true tincture, to dissolve a little ☉ with this heavenly Liquor is a powerful Medicine for all diseases of the body by taking but a very few drops only, it makes a man wise,

as it encreases the strength of the body and delivers him out of distress as well.

But it is necessary to know that this universal Liquor before it is mixed with the Gold must be made metallic and fit to operate, by two ways. First; with Mercury Vivum Purificato which by the Liquor is turned into a ▽ water, for it was nothing but as a Saltish Water, and this is the true Key, when he is opened, some feces do settle, then the Liquor must be separated, then we go on as the Author teachest, the other method far exceeds this here, take of the Minera Saturn ♄ which is an entire Volatile seed of ☉ and ☽, beat it small after having been well cleansed of the mine, pour the Liquor upon it, then this blessed Minera will all dissolve itself in such; pour off the clear Solution and some fresh upon it, when the whole is dissolved pour the whole clear Solution in a glass, put it in a cool place, it will give most wonderful Christials, when that is done this wonderful Salt may by different or Several ways brought into a TR or Tincture.

There is another method to obtain this Secret, Viz: take the purified Salt ⊖ before you draw or distill a ♏ Spirit from it, dry the same very well and put it in a distilling glass, place the same with the ⊖ Salt in (Balneo Vapor) or steem heat, or in horse dung, but it must be a continual steeming warmth keep it there so long till the Salt ⊖ be converted into an ⚇ : Oily Liquor and separate from all impurity, decant the clear from

all the feces, in a clear glass, put the same into Balneo Marie, and carefully distill over the Phlegma, but that will be very little till it is coagulated again: Then put the glass into fresh horse Dung to putrifie and dissolve, then coagulate it again and repeat the same till your () Salt is fix and flows in the () fire like wax without diminution, when it is in this State then Keep it very carefully: Take fine Gold () refined thru Antimony (dissolve it in Aqua fort, when all dissolved distill it all over out of a glass vessel, then pour  water upon it and dissolve it again, and distill the water from it again, repeat the same several times, at the last give always strong fire, when your  Aqua fort will mostly go over with it. Dissolve it once more and put some of the Mercury in the Solution, the same will attract the () Gold to itself, distill the  water from it again to a powder, set the same in a sealed glass in the fire, when the Mercury will fly from it, and leave the () behind like a loose Earth quite open and porous, edulcorate or wash this earth in distilled rain-water several times, then dry it, and take thereof 1/4 ounce, of the above Liquor or Liquids Alkachest or Mercury Philosophrum 2 ounces, rub it well together in a glass Morter, put it into a glass Vial; called in Germany Phiole, secure it well that nothing may fall into it, place the vessel in a Sand heat and give it the fourth degree or strong fire, till it melts and flows together into a red Stone or powder; with this you may

do wonders, for it will transmute all common Metals into ☉. When you pour some of the above universal Mercury which you have prepared of the Volatile and the fixed Snake upon MAGNESIA alias Plumbum Nigrum, a heavy Mineral or Ore, it opens or unlocks the same into agrees, for it contains the life of all Metals and Minerals, and this ♒ Spiritus Mundi of all things may be used in CAALLATIONE VIRTUTIS ELIXIRIS AD PROLONGANDUM VITAM for it maintains and supports all things: His is the true green Vitriol with which one may do wonders.

But that you may be enabled to eat and maintain yourselves while this great work is in hand, I will teach you a small work that you may do at the same time and in all places. Take ♓ ♐ - rusty Iron (suppose Crocus Martis) and pure volatile gold from stones or gravel(silicon), which is and a volatile gold ore or sand, grind and mix it together, put it in a strong stone or earthen vessel, sublime it, what is sublimed mix again with the rest, and add a little fresh ♓ ♐ , to it, sublime it again and repeat it the 2nd time when you will receive a goldish sublimate which you must use thus. Melt 16 ounces of the clean (purified) metal ♀ in a strong earthen vessel (a crucible) let it be in fusion in a strong fire for an hour then mix 2 ounces of this s. Sublimate mixed with fat and put it into the melting ♀ let it flow or be in fusion for an hour and you will find (by pouring it out) that you will have to live, while you are at work about the grand Search.

I must teach you one useful thing more when you have a right fat Earth, and extract the same with Dew or ▽ Grandy, (i.e. distilled Rain-water) by evaporating the same it can shoot into a Salt by reason of its fatness and fat Viscous Salt, when you observe this, let it evaporate to a thick Syrop like, this Syrop or jelly is more valuable than the christals for therewith you may go to work, namely that you mix so much of its (here again is the phrase that I have left out before, because it appears to be in German and also that I cannot make it out. Besides the Author tells us what the phrase means. D. H.) lixivated and calcined Earth with it and distill over the Spirit, by which means you will receive as much again of this Volatile ☿ (Spirit) the fixed Salt remains behind, which may be lixivated, and proceeded in the work the same as before instructed.

AN EXTRACT FROM

BARON DE WELLING'S

CONSERVA FONTINALIS

TRANSLATED BY:

S. BACSTROM, M.D.

EXTRACT

from

BARON DE WELLING'S

CONSERVA FONTINALIS.

Take rain, dew, or snow  , put it into a large digesting glass with a long neck and shut it close. The glass must not be above half filled, that there may be  enough within the glass. Place it in the sun shine every day during summer, or in a warm place, and you will find after your glass has stood a certain time in such a gentle steady warmth that the  will ferment and putrify, and that a subtile  will be precipitated. This precipitated is truly nothing but a subtile dust or sand; but whosoever knows this centrally, and not merely superficially will comprehend the meaning of GENSIS ch. II v. 7. "The Lord God formed man from the dust of the earth."

If you proceed rightly, by distilling this putrified  you will obtain a clear, transparent, wonderful oil, very fiery and hot like ardent spirits. This oil is sought after by few, and known by fewer.

The solar light is corporified in the  during this operation,

and as the Lapis Philosophorum is truly nothing but CORPORIFIED LIGHT you may judge of the importance of this truly natural process!

The Lunar rays, wherein the influences of the stars are concentrated, and which conveys to us cold radical humidity (the female) can be collected in the form of cold ▽ by means of concave mirrors. In this Lunar ▽ also there is more concealed than fools will believe.

Behold I have now generously and candidly laid open and pointed out to you THE TWO PRIME PRINCIPLES that pervade the universe.

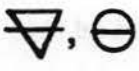
FINIS.

Note by Dr. Bacstrom.

In the Conserva Fontinalis we have  and FIXED  The LUNAR ▽ furnishes the Sophic  i.c. the volatile.

Via Universalissima.

 HOT  COLD

Fixed 

The receptacle of both.

FINIS.

THE WORK OF THE

GREAT ELIXIR



TRANSLATED BY:

S. BACSTROM, M.D.

The Work of THE GREAT ELIXER

Transcribed from an old M.S.

The Great Elixer.

Purgation of ☿ .

In the name of God, Amen.

Take Mercury, with common salt prepared, in some wooden vessel, and beat and rub it while the salt be made black with the ☿ . Then pour hot water upon it and stir it well together with a pestle of wood till the salt be dissolved in the water. Then part the ☿ from the water and put to more salt prepared and do as before said, the second time.

Then put the ☿ into a vessel of glass and set it in a furnace and pour upon it good vinegar & a little Salt prepared, and make a very slow fire under it, and boil it with a soft fire, till the vinegar be consumed away, in vapour.

Then wash the ☿ with clean warm rain water; part the water from the ☿ ; strain the ☿ through a clean linen cloth, three fold, and put it again in a clean glass vessel upon a slow fire, while it be dried, and avoided of all moistness of the water that was put to it before, and then the ☿ is cleansed from all his filth and will be bright and shining as a glass and is in degree as fine silver.

Purgation of Copper.

Copper is purged thus: Take ♀ that is pure and melt it, and when

it is molten cast upon it powder of Venice glass (that is glass that contains no lead) finely pounded and searced through fine linen cloth, and stir them well together with a stick while the blackness of the ♀ remain with the powder. Melt the ♀ a second time, and put to it more of the glass powder and stir it well as before-said. Likewise melt the ♀ a third time and do in all things as before.

Then is your copper pure and ready to be reduced into his own proper water.

Resolution of ♀ into his own proper Water.

Then file the purged ♀ into fine limel and proceed thus: Take one pound of the limature of ♀ , and twelve pounds of ♀ well purged as thou wast taught before. To the 1 pound of limature of the said ♀ purged put a little vinegar made of good wine, and a little salt and stir them together. Then put to it of the foresaid purged ♀ slowly by little and little and bray them well together, and do so till four pounds of the 12 lbs. of the said ♀ and the 1 lb. of the said limature of the said ♀ be incorporated and made all one.

Then put all into one Urinal and close the vessel that no air go out, and set it upon a furnace and make a slow fire under it for the space of one day and one night. Then let it cool, & when it is cold bray it in a wooden dish with warm water. Wash it well and part the water from it and put it again in the urinal upon the furnace to dry with a slow fire. And when it is dry bray it, and strain and wring it

through a clean, strong linen cloth, three fold; and all the ☿ which is resolved will go through the cloth.

Then take that which remaineth in the cloth and bray it as aforesaid, putting to it as before other 4 lb. of the 12 lb. of ☿ well purged, and set it upon a slow fire, in an urinal, a day and a night as before, and do in all points this second time, as thou didst the first, and put the resolved ☿ which thou strainest through the cloth to the other which thou strainest through before.

Then, in like manner, put the remaining 4 lb. of the 12 lb. of purged ☿ to that which remaineth in the cloth, and work as before; and put it in an urinal upon the fire, and proceed in all points as thou didst the first time. And so iterate the work while the ☿ which did weigh one pound be resolved into his own proper water; that is, into ☿ , which with the 1 lb. of well purged ☿ will now make altogether 13 pounds.

Mercurification of the Perfect bodies, ☉ & ☽ .

In the same manner that has been taught with ☿ , you must reduce pure silver in a glass, alone by himself with 12 times as much of well purged ☿ ; and in like manner of gold in a vessel apart by itself with twelve times so much of well purged ☿ .

And when every one of these metals is resolved, each in its own vessel, into its own proper nature, that is to say into ☿ then proceed as follows.

To bring them into their Elements of Earth and Water.

Put the resolved ♀ with his ☿ into his own vessel alone, by himself. Likewise put the resolved ☽ with all its ☿ in its own vessel alone by itself, and do so with the ☉ and his ☿ .

Close all the vessels and put them upon a furnace and boil them with small fire day and night until you see blackness upon the upper part of the resolved ♀ , and blackness fleeting upon the resolved ☽ , and blackness fleeting upon the resolved ☉ ; the which blackness gather prettily & wisely, but let the matter be cold first.

Keep every blackness alone by itself, and iterate the work with seething and gathering the blackness fleeting upon them so often till in the vessel of ♀ there rise no more blackness and the ☿ appear clear, and till in the vessel of ☉ no blackness doth appear, and so likewise of the ☽ .

Then by the grace of God thou hast of the copper resolved two elements, that is to say earth and water; and likewise of ☉ and ☽ two elements, that is to say earth and water. For the blackness so gathered is earth, and the ☿ , that remaineth clean is the WATER OF LIFE.

To obtain the other two elements, Air, and Fire.

Then take the black earth of ♀ and one little portion of its own

WATER OF LIFE, grind them and beat them together and put them in a glass vessel, & pour a little portion more of its own water of life to it, and close the vessel well, that no air go forth; and look that the water of life do swim over the earth.

And so shall thou do with the black earth of ☽ and its own proper water of life; and so also with the black earth of ☉ and his proper water of life, keeping each alone by itself.

Set the vessels on a furnace and make under it a slow fire for the space of 12 days, and look ever that the vessels be well closed. And when twelve days are passed look whether every earth have drunk in its own water of life, and if it be so make a strong fire under the vessels and, by alembick, convey away what of the water of life will not remain coagulated and congealed with the black earth, and then the black earth falleth into ashes.

Then bray those ashes, and let them drink in part of the water that was conveyed forth of them by the strength of the fire.

Then put the ashes again into a vessel of glass , as is aforesaid, each kind by itself, and pour upon each part of its own water of life, and seeth them for the space of twelve days. And do likewise in all points four times. Again pour upon every black earth alone by itself another portion of its own water of life and close the vessel as aforesaid and set them upon a furnace and give a slow fire another twelve days; and do so from time to time till every black earth become white and clean.

And when thou hast every earth alone by itself, white and clean,

thou shall put every white earth alone by itself in a strong vessel with an alembic put upon it and set it upon a furnace, and at the first give a slow fire and afterwards a stronger and stronger; and so continue, seething the earth, till every water of life go forth of his own proper earth and ascend up into his lembick, and then every white earth shall remain in the bottom of his vessel calcined and dry as unslacked lime.

Thus hast thou obtained other two elements: that is air and fire of ♀, air and fire of ☽, and air and fire of ☉. For every water of life, which hath come forth of its own earth and hath ascended by alembick, through the strength of fire, is in his own nature as AIR, and is called of the Philosophers the PERPETUAL WATER (aqua permanens), and every white earth which remaineth in the bottom of his vessel dry and calcined is in his nature as FIRE, and is called the PHILOSOPHERS ASHES.

Conjunction for the White Work.

Then proceed thus unto the White work. If you have one pound of the PHILOSOPHERS ASHES (the white earth) of ♀, take one fourth part of the SOPHIC ASHES (the white earth) OF SILVER, that is 3 ounces, with one portion of the PERPETUAL WATER of the white earth of ♀, (viz. the ▽ that came forth of the white earth of ♀ by strength of the fire & ascended into the lembick) and put them into a glass vessel well closed on a furnace, and make under it a slow fire and so seeth the medicine with a soft fire till the ℥ iij of the white earth of ☽ have drunk the

portion of the perpetual water of the earth of ♀ which was put to it.

Again the second time let the aforesaid ℥ iij of white earth of ☽ drink in another portion of the aforesaid perpetual water drawn and sublimed out of the white earth of ♀ and seeth them in a close glass vessel with a slow fire in all points as before, and and after the same manner water, bray and seeth them a third time, and do in all points as at the first and second time.

After this same manner water, bray and seeth the pound of white earth of ♀ with one portion of the perpetual water drawn and sublimed out of the white earth of ☽. Seeth it with a slow fire, till the pound of the white earth of ♀ have drunk a portion of the perpetual water of the white earth of ☽ that was put to it. Thou shall do likewise a second time, and a third time.

Then take the residue of the perpetual waters drawn and sublimed out of the white earth of ♀ and out of the white earth of ☽ and mingle them together and make of these two waters one water.

Then take one part of the white earth of ☽ so imbibed as aforesaid and three parts of the white earth of ♀ so imbibed, & mingle and join them together with a little portion of the foresaid water mixed and compounded of the foresaid residence of the two perpetual waters.

Again put one part of the white earth of ☽ to three parts of the white earth of ♀ and mix & join them together with braying and watering with one other good portion of the foresaid water mixed and compounded of the residue of the perpetual waters as aforesaid.

And so do, mingling & joining by little and little together the

white earth of ♀ and the white earth of ☽ with the foresaid proportion of mixed and compounded waters of the residue of the two perpetual waters aforesaid, while the foresaid earths with the foresaid waters be incorporated together.

Then put them into a glass vessel, well closed that no air go forth, and set it upon a furnace and make under it a slow fire for the space of four days. And so iterate the work and bray it and water it, with a slow fire boiling it, until the foresaid earths have drunk the foresaid water mixed and compounded of the remnant of the foresaid PERPETUAL WATERS.

Then take the water of life out of which the black earth of ♀ was gathered and the water of life out of which the black earth of ☽ was gathered and mix these two waters together as thou didst with the perpetual waters drawn and sublimed out of the foresaid earths.

With a portion of the water so mixed and compounded of the aforesaid waters of life bray the aforesaid earths and put them in a glass vessel well closed; and set it upon a furnace, and boil them with a slow fire 4 days. Again put water to it and bray & beat it in all points as afore, & so iterate the work again, braying watering and boiling till all the waters be drunk into the foresaid earths.

That done, boil all the medicine with a slow fire six days, and that in a very good glass well closed that no air come forth. And after six days, by little and little make the fire stronger, but at last keep an even fire, neither increasing nor diminishing, under the furnace for 14 days or till the said earths and water be brought into one body-

the which thing you shall perceive when the colour is not divers in the earths and waters, but as well the earths as the waters be perfectly coloured with a perfect colour of pure silver. For in the hour of joining together, before their perfect dealbation or whitening; and before the perfect colour of fine silver come, all the colours in the world shall appear; and in the end, after the transitory colours, the whole medicine shall become white and coloured most perfectly with the colour of fine silver.

Then is the STONE ingendered & our labour ended, for the earth of ♀, the earth of ☽; and the waters of life and the perpetual waters are joined together with the bodies aforesaid, cleansed and sublimed, and converted into their nature which could not be before because of their uncleanness and grossness. With these Nature increaseth and augmenteth that the stone may be indued with a multiplying power. For the stone shall be fully made and ingendered by watering the bodies with ☿ and after digestion or concoction as aforesaid.

Multiplication.

The Stone groweth and may be multiplied to infinity, and that is thus:

Take of ☿ - what kind of ☿ thou wilt - purge and purify it in all points as hath been showed before. Pour part of the ☿ upon the Stone slowley by little and little, ever giving him new ☿, and boil them on a slow fire. And again imbibe and boil and so iterate the work with

water (that is ☿) and boiling until the stone have drunk in and be multiplied as much as you will, for there is no end of multiplying.

Reduction of the Multiplied white Stone into Silver.

If thou wilt thou mayest melt part of the work for present support. Take as much of the white stone as thou wilt, put it in a crucible and give fire, but without the blast at the first. Afterwards raise the heat with the blast and it shall be turned and melted into most fine ☽ , perfectly pure.

The residue which thou intendest to continue multiplying keep unmelted, for when once it is melted it is only ☽ and cannot be multiplied any more; but before melting it may be multiplied AD INFINITUM being still the Stone called Elixir.

The Red Stone.

By proceeding in all points & in the same manner and form as thou didst for the White Elixir, with the same proportion and measure, thou mayst make conjunction with the white earth of ☉ and four times as much of the white earth of ☿ , using the perpetual waters and the water of life of the same, as in the former work, and the Red Elixir shall be ingendered.

And in like manner as in the white work it may be augmented and multiplied to infinity. And it may be nourished and watered with ☿, of whatever kind it be, whether ☿ found in the earth or ☿ made of ☿, of lead, of tin or of other metals.

The cause of this, according to the Philosophers, is this Mercury; is naturally all one matter in all metals, and therefore from all manner of ☿ well fined, purified and sublimed may fine ☉ and fine silver be made.

According to the authority of Aristotle in LIB. 4, let all artificer of Alchemy know that the metals cannot be serviceable except they be brought to their first matter, mercury, and be cleansed from their corruption by heat of fire. But by the reduction of metals to the first matter, that is to ☿, the work is possible and easy; and then they may be augmented and multiplied AD INFINITUM, for everything that is ingendered and groweth may be augmented and multiplied, as in vegetables and animals.

Finis.

JOEL LANGELOTTUS m.d.

Physician and Privey Councellor of
his Serine Highness the Reigning
Duke of Holstein Gottorp.

His letter to the curious of Natural Things concerning things omitted or taken little notice of in Chymistery; candidly discovering Secrets of great moment and things hitherto thought not to exist.



TRANSLATED FROM LATIN in 1798 BY:

BY: S. BACSTROM, M.D.

Joel Langelottus

M. D.

Physician and privy Councellor of His Serine

Highness the reigning Duke of Holstein Gottorp

His

Letter

To the Curious of Natural Things,

concerning

Things omitted, or taken little notice of in

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Secrets of great moment and Things hitherto

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Translated from the Latin Msc.

by S. B.

1798.

Honoured Sirs and Protectors!

We intend to treat here practically of DIGESTION, FERMENTATION and TRITURATION. We do this not alone for the sake of such as are Beginners, but also to teach such as profess Chymistry, warning the latter not to leave off too soon, where they ought to continue their operations, as by perseverance great Things are accomplished!

We mean first to show the excellent use of a continued Digestion, for obtaining THE VOLATILE ⊖ of ♀ . How this has been valued hitherto, and what Care and Labour has been employed to obtain it, we will not mention here.

I have often had in my mind that I could never better or quicker obtain this valuable volatile ⊖ , than by combining THE FIXT ⊖ OF ♀ with its volatile Companion, THE COMMON ♀ , but I obtained but a small quantity of volatile ⊖ this way, the greatest part of the remaining ♀ behind.

Then it occured to me that A LONG CONTINUED DIGESTION might greatly assist the operation, and I succeeded so well by that method, that I obtained THE VOLATILISED ⊖ OF ♀ the first time of a snow-white Colour; leaving only a few faeces behind of an ♆ ly Colour and insiped Taste.

I have experienced the utility of a long continued Digestion in many other operations, particularly in rightly preparing the Sulphurs and Essences of Minerals. Permit me to mention here an experiment on red Corals, whose success in my opinion also depended on Digestion.

Some years ago I poured an Oil of distilled Vegetables upon some

Fragments of fair red Coral, which Oil was perfectly clear like ▽ , (☌ of Cinamen would do admirably well) to try whether I could obtain a Tincture thereof; But it was in Vain, and during a long time neither the Oil nor the Corals were changed in the least; therefore disparing of Success, I looked no more after my glass; but the following Winter, whilst I occupied myself with various Labours in the Digesting Furnace, I had a mind to try once more or to repeat the Experiment with my Corals; and I now placed that same Cucurbit with the Corals and Oil in the digesting Furnace, and not without a happy Success. After a months Time had elapsed, I agitated the glass-Cucurbit, and I saw that the Fragments of my Coral were become more intensely red and softened, without any alteration of the Oil. I have therefore continued that same gentle degree of heat, which was about a 100 Degree's by Fahr; and a few days more, (Ali Puli says that fresh butter dissolves red Coral into a mucilage, by digesting it.) I saw what astonished me much; the Corals were totally dissolved into a most beautiful red mucilagineous substance, whilst the Oil continued swimming above it unaltered in its first Colour. I have frequently shook the glass, in Expectation that the Oil would unite with the dissolved Corals, but all in Vain, as the Oil always re-ascended and left the dissolved massa subsiding in the bottom.

I tried if a longer digestion would not unite them, but I could not Succeed; Therefore finding it could not be done, I separated the clear Oil from the beautiful mucilage, and poured a highly rectified and tartarised spirit of Wine upon it, and during a short digestion the red mucilage dissolved totally in my rectified alcohol, and I obtained a glorious red Tincture of egregious Virtues.

This Experiment is a strong proof what a long continued gentle Digestion (hitherto very much neglected) is capable to effect.

I come now to Fermentation. How useful this is in Chemical operations I can also prove by a number of Facts. (without doubt as Fermentation and putrefaction is the Key to Regeneration and a new Life) (see Golden Chain of Homer msc.)

I have seen a wonderful Fermentation in ☉ , pearls, Corals and many other Things, of which I have foremerly given an account IN THE GOLLORP TRANSACTIONS, as I shall do now of the true Resolution and Volatilisation of ♀ by Fermention, for the sake of Lovers of Chymistry, and true Physicians.

Process
For the Volatilisation of ♀ .
(Sal Tartar)

Let 2 or 3 ℔ of crude ♀ be calcined, more or less according to the quantity you wish to render volatile.

It must be calcined but gently until it is black within and without; this is done to get a Ferment, wherewith to ferment more ♀ .

Place your black calcined ♀ into a roomy pot of baked ▽ , well glazed; pour only as much Cold ▽ upon it, that the ▽ may stand one Inch above the poudered ♀ ; place the Vessel on an exceeding gentle heat, so gentle that the ▽ grows only comfortably warm, but not hot; as soon as you perceive it so, then sprinkle half a handful of good

Crude ♀ finely poudered into the pot, and let it stand quietly unmoved, and in a short space of time you will see small air-Bladders rise above the ▽ , which will increase more and more. When you see this, and the air-Vesicles increase no more, continue as you began, and throw into the pan half a handful more of the same finely poudered crude ♀ , continuing the same gentle warmth under or round the containing Vessel, and by so doing a greater Fermentation will be excited, and the air-bladders will rise as before in exact order, and look LIKE NATURAL GRAPES, all but the Colour, which I have many times with great pleasure observed, and I have drawn from thence the sure argument, that Crude ♀ , as well as other Salts prepared by art, is capable to represent the original Shape from whence it proceeds (i.e. The Grape).

But a very accurate and Equil Degree of gentle Warmth is absolutely necessary, that is a moderate Warmth, such a one as every Fermentation requires. (see Boerhaave and Stahl on this subject, who have said every thing useful and curious).

You must also be cautious, that by a too copious Inspersion, you may not excite too great an Ebullition, which would cause the fermented Substance to run over and out of the pan all at once; therefore take a roomy Vessel.

After having projected crude ♀ at different times, every day, you will find at last that this Fermentation gradually ceases, as soon as you observe this, it is time to begin immediately the Distillation.

Pour the whole quantity of your fermented ♀ into a Cast-iron Cucurbite or body; if you take a glass one, you will hardly avoid breaking it,

because it is necessary to apply frequently a Linnen dipped in Cold ▽ to it, in order to prevent too great an Ebullition of the fermented Substance within the body; as by a little too much heat, the matter becomes impatient and flies over all at once into the Receiver, and your operation is at an End, or fruitless. For that very reason and danger, the △ must be governed with the utmost Care and attention, beginning with a very gentle degree of heat in .·:·., and giving never no more heat, than what is just necessary for the VOLATILE ⊖ to ascend.

Nevertheless the △ must be gradually although gently increased, and at the End of the operation it must be pretty strong, in order to expel all the volatile ⊖ .

You apply a glass alembic and lute it carefully to the body and adapt a roomy Receiver, which lute nicely to the alembic.

If you have proceeded rightly and cautiously, you will find that your thick and feculent ♀ , by the said previous Fermentation, is become totally volatile, so that not even the smallest quantity of fixt ⊖ remains in the ☹ , which I have experienced more than once. On account of the phlegma which must come over, (as much ▽ has been added for the sake of Fermentation,) the subject in the Receiver must be dephlegmated and rectified several times, until it is white, but still remains a Liquid ☵ , which whiteness is a sign that your volatile ☵ of ♀ is sufficiently impregnated with the volitile ⊖ of ♀ .

How inestimable this volatilised ⊖ of ♀ is, the Testamony of JOHNNES BAPTISTA VAN HELMONT alone is sufficient! yet for the sake of true Philosophical minds, we will add, that we have found this Wonderful

volatile ♃ of ☿ of uncommon Efficacy IN MOST INTERNAL OBSTRUCTIONS as well as EXTERNAL DISEASES, nay in MORTIFICATIONS and CANCERS;

We have also therewith as a most glorious menstruum, prepared THE TRUE ELIXIR PROPRIETALIS PARACELSUS, of Aloes, myrrh and Saffron; which in virtue and safety surpassed the common Elixir Proprietalis of the Dispensaries as much as the Sun's Light surpasses that of the Moon. (The process of the Dispensary is good for nothing.)

Nay if you once have this menstruum, you HAVE ALSO THE ♆s OR ESSENTIAL PRINCIPLES OF THE 3 DEPARTMENTS OF NATURE IN YOUR POSSESSION! (Concerning this valuable Menstruum called by Theo. Paracelsus CIRCULATUM MINUS, see URBIGERUS HIS APHORISM'S at the End of the Treatise).

We must not pass over in silence the wonderful use of a well directed Fermentation in separateing the Crude impure ♆s, so destructive and inimical to human nature, by a most simple and commodious way: (from opium and hellebore,etc.) The Truth of which will appear by the following.

Central separation of Opium, the separation
of its pernicious narcotick external ♆,
and Exaltation of its Internal Essence, so
as to become a truly safe and admirable Medicine.

Take of the best Thebaic opium 1 lb., cut it into small slices and put them into a Wide low glass Body, pour upon it fresh juice of ripe quince-apples, or new fresh Cider 10 lb. Weight, and add 1 ℥ of pure

dry ⊖ of calcined ♁ ; then expose your vessel to a gentle warmth, and in a day or two air-bladders will rise, which is a sign that Fermentation has taken place; in order to promote it still further sprinkle 4 ℥ of finely poudered Loaf Sugar into it, and continue that gentle degree of warmth, that Fermentation requires (from 90 to 100) and if things go on properly, you will see the opium lifted up and dissolved in its minutest atoms.

Be cautious that you do not breathe the Effluvia OF THE EXTERNAL NARCOTICK ♃ , which is by this natural operation separated and smells very strong, and is extreemly pernicious to health!

You will see the impure volatile part ascend to the Top, whilst the terrestrial parts sinks down and remains on the bottom of the glass body:

At last the pure part will remain in the middle in the form of a beautiful Ruby-red Liquid and finely transparent. This transparent Ruby-red Essence you must separate, after the Fermentation has subsided, with great caution, and you must filter it; then distill the phlegma from it in balneo vaporoso, until it remains like honey.

This honey like thick substance dissolves in a genuine highly rectified Spirit of Wine, and digest it in a most gentle heat during one month, and during this Digestion, if there remains still any crudity or ♆, it will be thoroughly separated.

Then distil about half the S.V. from it, after having filtered the Extract first through blotting paper.

You have now in your possession an Essence of Opium infinitely superior to the LAUDANUM LIQUIDUM SYDENHAMII or to any other preparation

of opium, whatsoever; as in every other preparation of the shops, but this, the narcotic poisonous ♆ of the opium is dissolved and remains in the medicine, for which Reason so many sad effects follow even after the most prudent use of it, whilist this our truly philosophical Essence and sweet internal △ of the opium is perfectly safe and innocient, and of such Virtue and power, that the 1/4 part of a grain or 1/2 a grain at most, given in an appropriate Vehicle, is sufficient for a dose and has truly astonishing Effects in quieting the Disturbed operations of Nature in the human Body, and in procuring a most comfortable refreshing and reviving Rest. Such as take the Trouble of preparing this incomparable Essence of opium faithfully, as we have here indicated, will thank us, and wonder at our generosity.

I now go to speak of Trituration, an operation dayly used by the apothecaries, but such an operation is not what we intend here; By our Trituration we have seen the most wonderful Effects, which was performed in our Laboratory at HOLSTEIN GOTTORP,in the presence of His Serene Highness Prince Frederic of glorious memory, a Prince of universal knowledge and particularly versed in Chemical operations.

We have seen by our, long continued Trituration the so highly fixt ☉ , a body invincible in the fire and in the strongest menstruums, relent and yield to this motion. We have ordered a Machine to be made for this purpose, after my own Invention, which we have named a philosophical mill, caused an accurate draught thereof, to be inserted in this Letter.

Process.

Take fine ☉ in Leaves, cut small with Scissers, 1 ℥ or more, and place it in your morter; This morter may be made either of glass, or of steel, turned smooth and polished, or of fine ☉ , such a one as our august PRINCE FREDERIC OF HOLSTEIN GOTTORP, of blessed memory had made, before his Decease, by persuasion of DR. BURRHUS; although I am firmly persuaded that a steel morter is the best, as ♂ is the best attractor and Conductor of the Electrical △ , which acts in this Trituration as the most universal of all Dissolvents. Cover your morter with a Circular paper or pasteboard cap, to prevent any dust from getting into the morter and mixing with the ☉ , during the Trituration.

The pestle must be turned round night and day in this Engine, by a regular and uniform motion, and the ☉ will become a dark brown almost blackesh Calx. This is effected in 14 ♂♀ . But if you would only operate in day time, you will not do it in a month. In the beginning, we were satisified and pleased with this operation, and I put my ☉☿ into a small glass ℘, and applied a Receiver unluted. I buried the ℘ deep in ∴, and increases my △ gradually, giving the strongest △ at the latter End of the operation, and the ☉ fairly ascended, partly in beautiful Red Flowers, partly in Ruby-red drops, which came over into the Receiver.

We digested both with ☐♀ised S.V. and obtained a most glorious Ruby red Solar Essence, the Flowers dissolving in the S.V. as well as the Ruby drops. If ever a genuine AURUM POTABILE was prepared by any

Chemical artist, this certainly was one.

There remained a ☉ in the ♒, which was white, we extracted this with a ♒ of ⊕, during a long Digestion, and obtained again, unexpectedly, a fine red Tincture.

An exceedingly small quantity, which remained after this Extraction, we reduced with borax in the ▽, and obtained a small Bead of ☉ again. I found by this that the Trituration had not been continued long enough, in order to volatilise the whole ♒ of ☉ and to render it totally irreducible. Rude and simple as this operation might appear at first sight, yet it is truly wonderful in its Effects, as by this continual motion, the universal △ of nature is constantly attracted out of the ⧋, which dissolves the ☉, and all other metals, and renders the ☉ volatile and for the most part irreducible.

We made afterwards many more experiments, which have been inserted in the Gottorp philosoph: Transactions, and we continued the Trituration as long again as before, and our brown ♆ of ☉ became at last A RUBY-RED ⚬⚬ in the steel morter, without any distillation at all.

We have used the GLASS and GOLD MORTER but found the Effect slower, as I suspected.

For the last Experiment, I shall mention
The Genuine preparation of the ☿ of ♁.

This ☿ has been deemed by many Chemical Writers A NON-ENS and impossible; But no Authority shall ever hinder me to communicate what I have done myself, and that more than once.

The principal operation consists in the Trituration. Reduce a ♍ ♁ either a ♍ per se, or a ♍ ♁ ♂ into an impalpable ♂. Take of such a ♍ in ♂ 1 ♉, add of the purest ⊖ of Calcined ♀ very dry 2 ♉, ⊖ 8 ♐, and mix these things in a Stone or glass morter, a large porphyr morter is best, but not easily obtained. Let it be mixed to a very fine ♂. Humect or imbibe this ♂ with ☉ of a healthy man, and then let the moist mixture be rubbed in a large Stone morter by two industrious men, who will take pains, during a whole day without Intermission, sprinkling the mass now and then with more ☉, as soon as it grows dry by rubbing, as it must be kept moist constantly.

When this is done, put the mixture into a large green glass body, and pour as much ☉, of a healthy man, upon it so as to go a hands breadeth over it, then shut your body, not perfectly tight, and place it in a gentle fermenting warmth for a whole month, shaking it once a day. If during this time the Liquor should evaporate partly; pour more ☉ upon it, and after this digestion is accomplished, take the mass out and mix it with an equil quantity of poudered glass and ♆ vive, (of each ā ā, and then of the digested mass and this new addition ā ā) this mixture you must form into small bullets, like marbles or pistol balls, and let them dry on boards in the shade in a warm room.

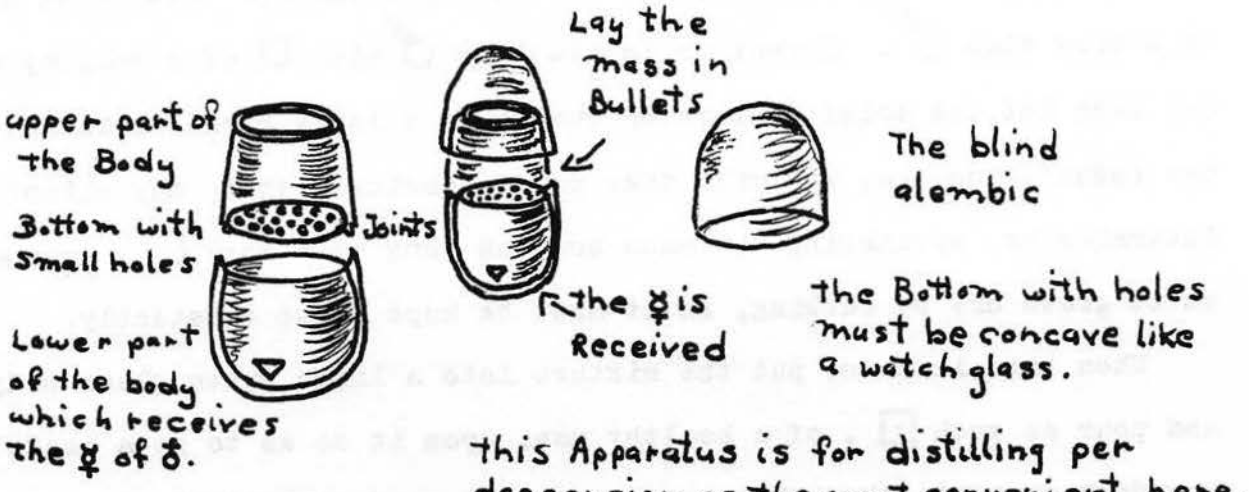
From these Bullets you shall extract the antimonial ☿ in the following manner:

You must now have an ♁en or cast Iron Cucurbit made which must be double; the upper part must fit nicely into the lowest.

The upper part, which takes off, must have a concave bottom full

of small holes; further you must have a blind ☿en or iron alembic fitting nicely over the upper Brim of the body.

in this manner.



Process of Distillation.

Fill now the upper part of your body with your dried Balls up to the brim, place the alembic over it, without luting, or lute it but slightly. Join the upper body to the lower and lute these joints all round with good tough Loam.

When this luting is thoroughly dry, make a hole in the ground and place the body therein, so that the lower part may be kept cool in the ☿ as far as the joints, press the ☿ all round, so as to lay close to the body, now lay the ☿ all round the upper part, pressing it down, and keep about half of the upper part above ground and press the ☿ smooth all round.

Place now 4 bricks round it, and 4 on the Top of them, so as to form a little furnace, round the upper part and Cover of the body, as you do when you cement on a Hearth.

Let the upper part of the Bricks be level or a little above the upper part of the alembic. Thus arranged, lay dead coals all round the upper part of the body, until you get allmost to the Top of the Furnace, then lay lighted Coals on the Top, and the Coals below will take △ gradually; thus keep a moderate △ the first 4 hours, after that when the body and alembic get of a red heat, you must keep up a lively △ for 4 hours more, exciting the △ the last hour with a small pair of double bellows. Then let the △ die away gradually, and do not remove the vessel until the next day when you are sure that they are cold.

Open then your Vessels and you will find the running ☿ of ♁ collected in the lower part of the body; I forgot to mention, that you must pour about half a pint of Cold ▽ into the lower part of the Vessel, before you lute them together. Dry your antimonial ☿ and force it through Chamoi Leather.

Finis - J. Langelottus.

Aureoli Theophrasti Paracelsi

Archidoxorum seu de Secretis Naturae Libri

decem. item Manualia duo etc. Bavilea

M.D.L.XXXII.

A wonderful scarce book said to contain several genuine particular Labours and Tinctures for Metals. My Copy wants above 50 pages and is extremely deficit.

A short process in German verse, written by Paracelsus in his own uncouth Swiss Language; page 236 in my book. P. says he has done this many times. I do not fully comprehend it, yet it proceeds on a true foundation.

I'll give you a Litteral Translation of it.

A Tincture you shall make as one makes oil of vitriol, by means of A GENTLE HEAT. (he means during the digestion.)

Take of the hanged Thief (Mercury) ONE PART. Prepare him over a gentle △ , until he becomes Snow-White.

(he means that you shall sublime your ☿ , which appears from the Expression of the HANGED THIEF (☿) Therefore you are to take of a good Snow-White ♄ 1 part.)

Fine ☽ in subtil filings also 1 part. And 2 parts of the high flying Eagle (Sal ammoniac purified from its black ▽ , by sublimation) (note here that in Paracelsus his Time, the ⊖ was imported into germany by the Hollanders from Armenia and Arabia, and was very black and

impure, so that they were obliged to purify their crude ☉♂ , by subliming it from Sea ☉ ; such a purified ☉♂ was still common, although pure ☉♂ , therefore we must not take our sublimed or volatile ☉♂ in the room of the common, as common is meant here and no other.

Mix these Ingredients: (viz. ♄ 1 part, filed fine ☽ 1 part and clean common ☉♂ 2 parts.)

Put it into a ▽ , lute a Cover on it, and when dry put in in a wind furnace, cover it with Coals, and let it melt well, follow my advise, says P.

Then pour it out and let it cool in the heated Cone; when it is cold, beat it to powder; squeeze the pouder through a Strong Cloth, and look for THE LIVING THIEF (the revivified ☿) and take care of him.

What remains in the Cloth, Copel by or with Lead, to recover some of your ☽ .

Composition.

Now take 1 part OF THE THIEFS ▽ , and 1 part of the Thief, which you squeezed through the Cloth,(and which is an animated Lunar ☿) put these 2 $\overline{aa}$ into a digesting glass, which shut close, and place the glass in a gentle heat, and it will be dissolved into a ▽ . If you perceive this you are right.

Continue your gentle digestion, the glass kept closely shut, until the ▽ is dried up into a White pouder or Calx like fine ☽ .

Multiplication.

Dissolve this in the cold (placing the opened glass in cold ▽ ; or open it and let it dissolve by attracting the humidity of the 🜁 , so that it becomes ▽ again, but do not take the ☿ out of the glass; I know P. means this, from other processes).

Coagulate this again by gentle heat, the glass shut again; and repeat this operation at least 3 times, until it flows without fuming; and you will have a powder (a Tincture) believe me, which transmutes ROGUES AND PIOUS into fine ☽ , and it does it in a large quantity.

(The pious are the mercurial metals, such as ☿ , ♃ , ♄ , the rogues are the refractory metals who have but little ☿ , such as ♀ and ♂).

The THIEF'S ▽ is the Solvent upon THE RUNNING ANIMATED LUNAR ☿ ; he certainly means a ☿ial ▽ , but what sort of one I cannot tell, Butrum of ♁ is also a ☿ial ▽ or Sophic ☿ Simplex, so is the White oil of TUSTANUS and THE RED OIL much more, as a double animated Sophic ☿ ex ♁ .

I give you this to show you how easily a tincture may be made with the right principle and right Solvens!

(If we could find out THIS THIEFS ▽ , this process should be one of my first works; he says in another place, that it is done in 6 weeks time and is no Trouble.

Consult R. BOYLE in his CORPUSCULAR PHILOSOPHY where he speaks of ☽ cornea and ♄~ ; an Experiment he once made.)

Whosoever possesses the knowledge to tinge the sophic ☿ with ☉ or ☽ , will obtain the great Arcanum.

Finis.

M Y R I A M

THE PROPHETESS

(Sister of Moses)

Her Conversation with *AROS* King
of Egypt, concerning her work.

Translated from the German

BY: SIGISMOND BACSTROM, M.D.

Myriam the Prophetess, Sister of Moses, her Conversation with Aros King of Egypt, concerning her Work.

translated from the german by S.B.

Myriam: My dear Aros! I can accomplish the work of our Stone not only in one day, but even in a part of a day.

Does Thee not know Aros! that there is a ▽ or a Thing, which Whiteneth HENDRAGES ? (⊙) (the ▽ is ♎♁♂ and its ☿ , which whiteneth ⊙).

Myriam said to Aros: Hermes has mentioned that the philosophers are accustomed to whiten the Stone IN ONE HOUR.

If I did not find a steady mind in Thee, O Aros! I would say no more!

Take ALUM FROM SPAIN, the WHITE GUM, and THE RED GUM, the Kibru of the philosophers, Their ⊙ , and the great Tincture (i.e. pure ⊙).

Make a Marrage of the Gum with the Gum; by a true union; (i.e. make REBIS).

Proceed therewith, that they may flow like ▽ ; this well prepared ▽ Thou must Vitrify, that is: thou must make a glass thereof.

This glass is composed of TWO SUBJECTS (REBIS) and a fixt body.

(By THIS FIXT BODY, she means here finely poudered and sifted white pebbles, which in a strong heat flows into glass; this will appear to be her meaning by and by).

Render this matter fusible by the secret operation of Nature in the philosophical Vessel.

Take care of the Fume, and beware, that nothing of the fume may escape! Attend the work, with a gentle △ , such as the Sun gives in July. (in July in Egypt).

Be not absent from the Vessel, that Thou mayst observe, how the matter becomes BLACK, WHITE AND RED, IN LESS THAN 3 HOURS of a day, and the fume will penetrate the Body, the Spirits will keep together and will become LIKE MILK, which softens, and renders fusible and penetrating.

And this is the Secret O Aros!

Myriam: My dear Aros! I could tell Thee another Secret, which the Philosophers before me, did not know nor made use of! And that was not any Thing Medicinal. It is this: viz: Take that White, Clear, much honoured herb, which is found on low Hills, pound it fresh and sift the pouder very finely.

This is the true fixt body, which does not flee from the △ , but rather melts into glass. (She means WHITE PEBBLES, clear and white)

Aros. Is this the Truth? Myriam: Yes truly.

But very few know this Regimen and the quickness in the △ .

Myriam. Vitrify or make a glass over the matter; over the KIBRICK AND ZUBECK, (or QUBECK; D.H.) over the 2 FUMES which contain 2 LIGHTS, (Sol and Luna, i.e. Rebis), and when it is perfect, throw or project therein the fulfilling or ferment of the Tincture and of the Spirits, according to the true Weight.

(she means here the last ferment with ☉).

Then pulverise it, it is very brittle, and make use of it in a strong △, and Thou wilt see strange things performed thereby.

The Whole Regimen depends on the moderatum of the △. It will pass from one Colour to another, in one hours time, before it becomes WHITE and RED.

When Thou hast obtained perfect Redness, let the △ go out and let the matter grow cold, open the VESSEL.

(whether that Vessel was an ▽ en fire-proof crucible or a glass Vessel, I cannot decide! It is however probable that it was a Crucible, as the Invention of making glass is not so very ancient, as the time of Moses!)

And Thou wilt find the body (the glass) appears now clear like a fine pearl, with a tint of the wild Poppy intermixed with white, and this is the substance, which inceriates, giveth Ingress, mollifies and penetrates.

And this Stone can be projected on 1200 parts of ♄ or ♃.

Myrium said further to King Aros: I will teach thee, how to proceed by the shortest way: with the CLEAR FIXT BODY, found on small hills: this body cannot be conquered by putrefaction (the pebble), take that body finely poudered and sefted; rub it up finely with GUM ELSARON (☿♁♂) rub it very finely and unite the 2 pouders.

If you project this or unite this with her spouse, (☉) it will flow LIKE ▽, and when it cools, it will be coagulated and They will become ONE BODY, project some part of this body, and thou will see wonderful Things.

(This must be compared with what she said first; I suspect that this mixed pouders, forming REBIS, and poudered and sifted pebble, must be melted, must become BLACK, WHITE, AND RED and be vitrified finally in the Crucible and becomes a tinging Stone. The success will depend on the right proportion of the principles.)

The before mentioned 2 FUMES are the Roots of this Art and these 2 Fumes are the WHITE RIBRICK (♎♁♂)(and THE HUMID CALX): but the fixt body is from the heart of Saturn, which preserves the Tincture.

The Philosophers have given various names to this fixt body, which is taken from small hills, and it is A CLEAR WHITE BODY(a clear white pebble.

These are the principles of this art, which can partly be bought, partly it is found on small Hills (pebbles).

In our work enter 4 Stones, and the Regimen is as I have said; The first are: SEOYARE, ADE AND ZILKET.

The Philosophers have always indicated a long REGIMEN, and have concealed the Work, that no man should easily undertake it, and they pretend to be a whole year in doing the Magistery; But all this is done with no other view, than to hide the work from the ignorant, until they can comprehend it, because it is only accomplished with fine ☉ , which which is a great and Divine Secret.

Myrium said further to King Aros, THE VESSEL OF HERMES does consist IN THE DEGREE OF THE △ .

THE ROOT OF OUR ART IS A BRITTLE LEPROUS BODY (♁) and venomous, which destroys all mineral and metallic bodies and reducies them into a pouder. It coagulates ☿ by its fumes.

MYRIAM added, by saying:

I swear unto Thee by the living God, that if the before mentioned venomous matter (☉) be dissolved and opened, so that it becomes A MOST SUBTIL ▽ (☿ i.e. ♍ ☉♂) no matter by what Solution, it coagulates ☿ into Luna, by its strength, and tinges ♃ into ☽ and the Art is in all the Metals, but especially in THE FIXT METALS, wherein lye the TINGING ELEMENTS.

Translation of some verses, which terminate the Treatise.

MYRIAM relates many Wonders in few words. She fixes the fugitive Servant (♄) with 2 GUMS (Rebis). This she performs in 3 hours time.

MYRIAM united her principles in 3 hours and fixed them.
She was well acquainted with Pluto's Daughter, (The △).

MYRIAM'S ART is concealed IN 3 SPERMS, which she unites and fixes.

Myriam's Work is dark, yet it seems that she has used ☉ ♍ i.e. Rebis.

From these Verses it appears that she has made use of 3 SPERMATIC MATTERS, which must be REBIS and THE VITRIFIABLE and VITRIFYING pebble or PRINCIPLE OF GLASS-MAKING. Or she has used REBIS, SECRET △ , AND THE PEBBLE ON TOP OF THE MATTER, in a ▽ ?

I am not yet Philosopher enough to explain MYRIAM more clearly than I have done here, Yet I do not doubt, whenever the Work will be practically accomplished, by the better known LONGER but SURE WAY OF SLOW DIGESTION, then MYRIAM, THE BRASS-FOUNDER, AND ALL THE OTHER PHILOSOPHERS will be fully comprehended, as the principles remain the same. S.B.

FINIS.

THE EPISTLE OF

ARNOLDUS *de* VILLA NOVA

TO

THE KING OF NAPLES

Epistle of *Arnoldus de Villa Nova* written to the King of Naples, in the 13th Century.

Translated from the German by:

SIGISMOND BACSTROM, M.D.

(FOR THE USE OF HIS FRIENDS)

Great and mighty King! In answer to thy Request, know that the Ancient Philosophers have mentioned many things in their Work and many Labours, such as DISSOLVING and COAGULATING; many Vessels and proportions of weight, which they did to blind the Ignorant, but to explain the work to the Wise.

And Thou O King! Take Notice! That the Philosophers have declared the Work in very few words, although they have added many Superfluous Things, in order that no one, but a True Son of Art, should comprehend them.

The Wise Men before me have declared that there is ONE ONLY STONE, composed of 4 Elementary Principles, that is △ , 🜁 , ▽ , and 🜄 , or HEAT, COLD, HUMIDITY & DRYNESS; and this Stone by Comparision and in some measure is a Stone, yet no Stone according to its Nature, but a Composed METALLIC SUBSTANCE.

It is a Composition, when managed rightly, in which there is nothing Superfluous, nor any thing wanting, nay all things necessary are to be found in this OUR STONE (i.e. the pure ăāă) ☿☿☿ .

And although it be a compounded substance, called a STONE, yet it is only OF ONE, MERCURIAL NATURE, and but ONE THING, (ăāă) which Thing, during the Decoction in the △ generates and showeth various Colours, before it becomes a White perfect Tincture.

Moreover O King! Thou shalt notice, that the above Stone, the longer it stands in the fire, the more it improves in goodness and is ameliorated, which is not so in other perishable substances.

999 (THE TRUE MATTER ,i.e. THE PURE CLEANSED ☿☿☿, is AN HOMOGENIOUS METALLIC MATTER, which consists of a pure revived ♄ intimately united with MERCURIALISED ☉ IN REBIS, and the ♏ animated by ♂, and married to SOL, is here also ☿ialised; Therefore we have here 4 Mercuries, of ♁, of ♂, of ☉ and of SECRET △ REVIVED, and therefore this Our ☿☿☿ contains in itself Every principle necessary for the Stone, and only wants Digestion, Calcination, Etc.)

All other Things are burnt in the fire, and loose their original Radical Humidity, but THIS OUR STONE is amerliorated in the △ , its Virtue increases therein, and the △ is its Nutriment.

And this is a Token, Visible and Laborous, to know OUR STONE.

Thou art also to know, that this Composition of our Stone, before its Operation, MUST BE SEPARATED AND DIVIDED TWO WAYS, One division is CORPOREAL, the other SPIRITUAL, and one proceeds from the other and is united, and the one is governed with the other, and so THE ONE ameliorates the other.

The ONE the philosophers have called THE MASCULINE, the other the FEMININE principle (Rebis).

And again O King! Thou art to notice attentively that when the Philosophers have mentioned ARGENT VIVE AND MAGNESIA and when they say: Congeal the ARGENT VIVE in the BODY OF MAGNESIA, that they do not mean common quicksilver but they intend to signify, that their ARGENT VIVE is a Humidity (☿) of the before mentioned Stone. (☿☿☿)

The Philosophers have called by THE NAME MIRC. THE WHOLE COMPOSITION or the MIXED PRINCIPLE, in every one of those principles, the before

mentioned humidity is contained, WHICH IS THE ARGENT VIVE OF THE PHILOSOPHERS. (vulgar mercury) (ăăă).

This Humidity is not like other humidity, because this Our Humidity flows in the △, and is therein dissolved, congealed and becomes BLACK and WHITE, and finally RED and brings THE WHOLE COMPOSITION (the pure ăăă) to final perfection.

Thou must O King! Take notice! That in this our work not many Things are put together, but only one Thing (the purified ăăă) and there is no necessity of handling that Thing with your fingers, nor to add any thing besides, what it contains.

(Consequently there is no need of adding ⊙, as it is already contained mercurialised IN REBIS in the ăăă) (if you add fresh ♍, you introduce new foeces)

Further take notice O King! That the Snow White ▽ is the WHITE PERFECT STONE, and the Red ▽ is called THE RED PERFECT STONE.

And that the White ▽, by the Regemen of the Work, without the help of any other Thing, is converted into redness.

The HUMIDITY which is in OUR STONE (ăăă) is called the ▽ or OUR ARGENT VIVE.

(i.c. the revived secret △, intimately combined and ăăăted with the mercurialised ⊙ IN REBIS).

(THE HARPIES having been previously washed from it by the cleaning of THE AUGIAN STABLES, as performed by HERCULES).

And take notice! Whilst the ▽ or HUMIDITY, goes out of the composed matter, that is: OUT OF THE STONE,(ăăă) the Whole Composition is

converted INTO BLACKNESS, settling on the bottom of the glass.

(this is the LAST BLACKNESS of the ăăă)

And as you now continue with an easy heat, THIS BLACKNESS CONTAINING OUR METALLIC HUMIDITY, displays many various Colours, and terminates finally in perfect Whiteness. (TR. alba)

This OUR HUMIDITY (Our ☿) is called ☲ , which ☲ or ▽ is combined with its own ☲ and with the other Elements concealed in the Stone, until PERFECT WHITENESS is obtained, wherein the Elements are fixed.

And here, O King, take notice! That the just now mentioned AIRY HUMIDITY, which is OUR ARGENT VIVE with the before mentioned ☲ (Rebis) and other Elements concealed in the Stone, are but ONE THING.

(i.e. a Solar, antimonial, Martial and Mercurial ăăă)

This HUMIDITY (OUR ☿) although there is but little of it, yet it is more than sufficient for the Nourishment of THE WHOLE STONE, from this very humidity does proceed.

This HUMIDITY is enough to bring the Stone to full perfection. (to perfect white and redness.) (especially if you have in the beginning employed a sufficient number of EAGLES or VIRGINS.)

Thou shouldst also know, that in our first mentioned Composition or composed Matter, that is in the Stone, are united BOTH SOL AND LUNA, according to their power and operation, as well as in the Elements and Nature of the Stone.

If SOL and LUNA were not in our Composition, neither ☉ nor ☽ could be generated; yet is this ☉ not like vulgar ☉ , nor is OUR LUNA like vulgar Silver, because OUR SOL AND LUNA contained in our composition

are far better in their Nature than those 2 vulgar metals, because OUR UNITED SOL AND LUNA (Rebis) are living, whilst the vulgar metals are dead.

Yet it is to be understood, that Sol and Luna vulgar are related to our Sol and Luna, concealed in OUR STONE and although the Philosophers have called the Stone itself SOL and LUNA, yet these 2 are only to be understood according to their power and operation, but ARE NOT VISIBLY IN THE STONE.

Thou must also know, that this Stone or the composed and UNITED MATTER, is but ONE ONLY THING (the ăăă) and of one only Nature (☿ ial) and that therein is to be found all what is necessary, and therein lyeth also concealed what ameliorates and perfects it.

This Composition altho' called one only Thing, does not imply a meaning, as if it were a work made of animal or vegetable substances; but the meaning is ONE ONLY PURE METALLIC NATURE, taken from its own mines, which afterwards by a prudent Regemen of the fire, is transmuted, DOES PUTRIFY IN BLACKNESS AND DEATH, and becomes WHITE AND RED and displays many other beautiful transient Colours.

Again O King! Thou must notice, that our before mentioned Humidity, which is OUR ARGENT VIVE, (sophic ☿) causes the destruction of THE STONE (of the ăăă) and makes it BLACK AND WHITE.

And thou must observe, that the Philosophers say: Ye shall make the body fusible, and decoct it until it is converted into ▽ (into ☿).

This is to be understood of Our Composition, which must be rendered fluid, and then coagulated, and then it is called EARTH.

Thou must also observe, that the philosophers call it WATER when THE STONE is SOFTENED and LIQUIFIED IN ITS OWN ▽ (in its own sophic ☿) which is otherwise fixed in the Stone (☉ in Rebis in the ā ā ā) which ▽ (☿) then runs or floweth, and looks ☽ WHITE, like other ▽ (like ☿).

And take Notice, O King! That this ▽ is converted into ⛬ , which is to be understood that THIS ▽ (☿) must be coagulated and converted INTO EARTH as it was originally.

This Body (the coagulated massa) now remains so long in this Regimen of heat, until it is converted into a SUBTIL SPIRITUALISED BODY, and at last into PERFECT WHITENESS, and this Whiteness has been called ⛬ by some philosophers.

Then, when they say, that the AIR must be transmuted INTO AIR, you are to understand, that this Composition, called AIR (TR. alba) must stand in a strong heat so long, until it is rubified and has attained PERFECT REDNESS, and this is called FIRE, or REGENERATED ☉ .

O King! Thou must also observe: that our Work is prepared of one only Composition or Compounded Matter, and of no other.

Take this compounded matter (ă ă ă) quite clean and pure without any Impurities; which are therein naturally but must be separated, I mean to say, that the matter ought to be well purified.

This Composition place on the fire, and govern it, as Nature requires, and Thou art especially to notice, that in the beginning of the Work, there is much danger in the Regiment of Heat, as Thou mayst soon destroy the Work by too much heat; But when putrifaction is over, afterwards it is not easy to commit Errors.

After putrefaction, the heat must be between gentle and strong, until the spirit has separated itself from the body, and has ascended on high, above the Earth, whilst the Body lays dead below in the bottom of the Vessel, Without its Spirit or Soul.

During this period, take this as a sign, THAT THE MATTER MUST NOT FLOW NOR SUBLIME DURING PUTREFACTION, if it does, Thy Fire is too strong, and Thou wilt destroy the Work.

If Thy Work goes on quietly, the spirit leaves the Body, but must be brought back to the dead Body, from whence it came, analogous to Resurrection.

This spirit resembles A BLACK CLOUD full of Rain ▽. This spirit is called the ▽ OF LIFE, which doth preserve the Body, with whom this spirit rests a while, and finally resuscitates with the Glorified body.

Thou art to notice, that the often mentioned Composition (first Rebis and Secret △, afterwards the pure a͡a͡a͡) contains that fiery principle or △, which killeth and vivifieth, and for this very reason the composed matter becomes BLACK, WHITE AND RED, without the help of any foreign Thing.

Finally Observe, that in the beginning of the Work, the heat under and about the glass, must be gentle and kind, in the middle after putrefaction it must be stronger, but still moderate up to the White, but from the perfect White to the Red, the Heat must be strong.

So that the △ must be gradually increased, until the Stone has obtained PERFECT WHITENESS, and still more, until the Highest Redness is accomplished.

Finis.

AN ANONYMOUS LETTER

to

MR. FORD

on

THE

LAPIS PHILOSOPHORUM

TRANSLATED BY:

S. BACSTROM, M.D.

Copy of an Anonymous Letter to Mr. Ford on the Lapis Philosophorum.

Sir;

Being informed that you are a deserving brother in the study of Alchemy, and as such only I address you; and having reason to suppose that you have not attained to perfection, in order to make your studies easy to yourself, and trusting it will be for the benefit of others also deserving, I send you this information. Alchemy appears to me as a study in so single a point of view that it strikes with astonishment that any person acquainted with Mathematical philosophy should not instantly discover it, for in the study of Mathematics, before you can give a solution or answer to any question proposed you must bring your numbers to the same denomination.

In Alchemy 'tis the same, you must first make a butter of ♁ from the ♂ regulus in the usual way; then make a luna cornea, or butter of ☽, and digest them both with an equal weight of mercury sublimate.

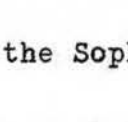
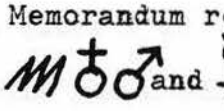
This will give you a tinging power as to silver and inable you to prosicute your studies further, with comfort to your self and assistance to your friends.

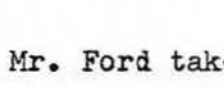
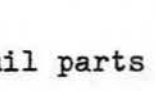
Being unknown the only request I have to make is secrecy in the business, and perhaps at some future period I may not only

give you a further friendly hint but inform you of a study as much superior to Alchemy as 'tis possible for the human mind to conceive.

Till then and for ever wishing you health, peace and happiness I remain

Philadelphia.

Memorandum respecting the preparation of the Sophic  from  .

Mr. Ford takes equil parts of the  and  and distils over a butter in the usual manner. A part of the  remains behind with the revived  ; to this he adds a fresh portion of  and distils again.

Having thus obtained what butter the subject will yeild, he pours back the butter upon its own  and distils again; and this he repeats till nothing is left but a little white  .

He remarked that on one occasion, being anxious to obtain all the revived  he could, after he had separated what he could from the  he put the butter into a  and distilled. To his surprize little or no  came over; but a portion of it seemed to have been fixed and he obtained a yellowish white metal which was not acted upon by .

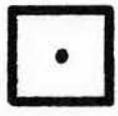
THE PROCESS OF

THE

AMERICAN ADEPT

OBTAINING THE TINCTURE

from



TRANSLATED BY:

S. BACSTROM, M.D.

The Process of

The American Adept.

In German

A
PROCESS
for obtaining
THE TINCTURE
FROM ☉.

Communicated by
A Clergyman in America
to
MR. LENTZ.

Contains also an extract from Greylings Vindication of Alchemy, relating to the work of Herman Brown.

MEMORANDUM.

The following process was communicated to Dr. Sigismund Bacstrom by Mr. Lintz, an intimate friend of his, and a man of veracity and integrity. He died in London in the year 1784 and Dr. B. has copies of all his manuscripts.

Mr. Lintz was well versed in Hermetic Chemistry. He had lived ten or twelve years at New York in North America where he met with two possessors of the Philosophic Tincture. One of them, a German Protestant Clergyman, had two different Tinctures for Metals, which he informed him were made, the one from ♃, the other from Man's ☉ .

The process with ♃ Mr. Lintz did not obtain from him, having neglected different opportunities that were given to him to write it out; but the process with ☉ the Clergyman dictated to him one day in German. From a translation of it into English by Dr. Bacstrom was made the following copy, to which are added several remarks by the Doctor.

London
July 1797.

Process with ⊡ .

Take the matter which you know, you know also where it can be got; but that of the morning dew and from a young mine is best.

Collect as much as you please, and let it stand quiet seven or fourteen days, according as you intend to work.

Keep it in a dark place; even while you are collecting it, where the sun cannot but where the moon and stars may shine upon it.

When it has stood quiet 7 or 14 days, and begins to collect at the top an Oil of a golden colour, or even of a deeper tinge, then it is time to seperate carefully, with a glass or china spoon, the deep coloured oil floating at the top.

Continue to take off this Oil from time to time as it collects and as long as it remains transparent.

In damp and rainy weather this Oil generally becomes, in seven days, of a blood-red colour.

As soon as you have collected two pounds or two quarts of this Red Oil separate the Earth from the Water.

Dry the ▽ in the shade, unite the dried ▽ with the red ☌ . Set it well closed in its proper place, and let it bring forth its fruit. The longer it stands the better and more fixed it will be.

The best time to begin this work is in spring or in Autumn. Viz. in March, April or May, or in October or November.

If you have a mind to collect a good quantity of the red ♌, and if you will let it stand in its proper place, or a sufficient length of time, you will then obtain a true and genuine PARADISICAL ☿, equil to the finest ☉ in philosophical labours.

This ☿, either from the first or second process, dried in the shade, and, during that time carefully preserved from dust, is afterwards, that is when dry, to be exposed to the open air, in a northerly aspect, that the Moon and Stars, but not the Sun, may shine upon it. Be careful that neither Dew nor Dust nor Rain come to it and take care that the Sun do not shine upon it. The longer it stands, the better it will be.

This magnetical ☿ is to be imbibed with its own Red ♌ - or the whole quantity of its own red ♌ may be poured upon it at once. Then put it in a glass globe well luted, set it in its proper place in a gentle animal warmth, like that of man, that it may produce flowers and fruit.

Or Proceed thus.

Take the red ♌ and put it in a glass ℘, and distil it over into a receiver. Pour back what comes over into the ℘ again and distil as before. Repeat this, using only a gentle heat, until it will come over nolonger, and all is become a fixed fusible

substance remaining in the  , which ought to be tabulated.

Or Thus:

Take our Paradisical  - put it in a proper glass vessel - imbibe it with Paradise  or  (the red ) lute the glass, and place it in a gentle warmth (to dry) - Repeat this so often until the  has drunk up all its own red  .

Projection.

The projection is 1 part to 2 parts, and then of the brittle mass one part on ten parts.

The End.

REMARKS

On the foregoing process; by Dr. Bacstrom.

I believe that in the floating red ☌, we have the animal ♁. When the subject will yeild no more of this red ☌ by this natural fermentation, there remains a pale coloured liquid, which the Clurgyman calls the water; consequently this is a middle substance between the floating ♁eous ☌ and an ▽, which of course will settle at the bottom of the ▽.

When he speaks of a method by repeated distillations till the red ☌ become fixed it looks as if he did not then make use of the earth, but of the ☌ only.

Mr. Lentz informed me that he had seen the Clergyman transmute and fix both ☿ and ♄ into fine ☉ by this medicine, and also by the one made from native ♁, which the author called common ♁, because all ♁ sold and used in America is native; or was at the time Mr. Lentz lived at New York. He was also told by his friend, that the ♁ was overpowered and fixed into a Tincture by ☽.

In the year 1780 Mr. Lentz told me that he had collected the morning ⊡ of his son Frederic, then about 16 years of age, and that he had evaporated it over a bath until only one third part remained, which he then poured into high wide mouthed glasses

and covered up. The ⊡ collected a skin or film at the top, of various colours, and was changed into a blood-red oily liquor. He took this off and it was succeeded by another film which formed itself into the same red ☌.

While he went on with the process of collecting the red ☌, the paradisical ▽ kept settling at the bottom of the glass. He added - "The ☌ and the ▽ increase daily. If you unite the floating red ☌ with the pale liquor under it by agitation, the ☌ ascends again in an instant and floats at the top." He also said that if the abundant phlegm be not previously evaporated the red ☌ will not appear; but whether he had been told so by his friend who gave him the secret, or whether he found it so by experience, he did not inform me.

The following quotation from a german work, Professor Greyling's Vindication of Alchemy. Printed at Tubingen, 1730, 8vo, page 137, relates to a process that seems to have been wrought with the same subject, and therefore may be considered as a kind of confirmation of the foregoing.

"In the year 1701 there lived at Frankfort on the Mayne, a journeyman Apothecary named Godwin Herman Brown, a native of Osnaburgh in Westphalia, who possed a transmuting Tincture. A principle ingredient in this Tincture was Phosphorus. This man, at Frankfort, at Mr. Saltzwedels, an Apothecary at the sign of the swan, in presence of Dr. Eberhard and several gentlemen

of distinction transmuted a ball of lead, weighing 1 ounce, with his medicine into good fine gold. (page 139) That projections and transmutations were made at Frankfort on the Mayn, about 15 years ago, at the Apothecary's Mr. Saltzweidel's, is too well known to be questioned. It was done with a deep red coloured ☌, and the projection was always made on ♄ or on ☿. But that this red fixed ⊖ ☌ was made out of Phosphorus, many that saw those projections were entirely ignorant of.

I have smelled and tasted it: it smelled like burnt phosphorus, and tasted like balsom Capuivoe, but more pleasant.

A journeyman Apothecary, one Adams, inherited this Tincture and process, and worked much in phosphorus; and the manuscripts of the original possessor, Mr. Godwin Herman, written during his younger years, treated chiefly of the making and use of Phosphorus. I have myself seen and made projection with 4 drops of this oil upon 1 drachm of ☿ viv, at Munster in Westphalia. I bought myself, previously, to prevent all doubts or deceptions, the Crucible, the ☿, a little wax and some borax. The possessor handed to me 4 drops of his Tincture, pouring them on my wax, which I then rolled up into a little ball and threw it into the crucible upon the ☿. A man was ordered to blow the fire with a pair of bellows, and in a quarter of an hour we poured it out and found the most glorious gold to the quantity of one Ducat."

FINIS.

THE WORK

WITH

WOLFRAM

by

A VENETIAN NOBLEMAN

TRANSLATED BY:

S. BACSTROM, M.D.

THE WORK

with

WOLFRAM,

A Process communicated to

MR. FREDERIC LA FOUNTAIN

BY

A VENETIAN NOBLEMAN,

who at the same time presented him with

a ponderous Red powder, with which

he afterwards transmuted one

pound of Copper

into

Pure Gold.

Introduction

Mr. Frederic la Fountain, a gentleman of honour and respectability, and possessed of considerable property was an intimate acquaintance with Baron V. Habzel, an Envoy at the Count of Saint James's from one of the small German States about 30 years of age. Having been invited one day by the Baron to dine with him he went at the hour appointed. The Baron told him he had just received a message from the ministers which required his immediate attendance at the Treasury, and that as he had invited a Venetian Nobleman to dine with him he wished Mr. La Fountain to make a proper apology for his abscence, and at the same time begged he would do the honours of the table for him and entertain the stranger as well as he was able, the butler and other servants having received orders to attend to his instructions.

The Baron went to wait upon the Ministers. Soon after his departure the stranger was announced. He was an aged gentleman of a most venerable and engaging aspect and polite manners. Mr. La Fountain performed the office imposed upon him by the Baron, they dined and afterwards conversed on various subjects. From Politics they went to Divinity and from that to Philosophy. After discussing several branches they came to converse on Chymistry, a subject in which, it turned out, that, both of them

were well versed. When they both had conversed on this subject for some time the Venetian asked La Fountain whether he had any belief in what is now generally called Alchymy, or the Art of transmuting inferior into more perfect metals. Mr. La Fountain told him he had read much upon the subject, with a view to come at some practicable knowledge of it, but hitherto without success: But do you believe in the truth of the science? Replied the other. He answered that, so many men had wrote upon the subject, and asserted its truth with so much solemity, that he really could not believe that they were all liars, or even self deceivers. The Nobleman then asked him if he would like to receive an occular testimony of its truth, to which he answered that he wished it of all things.

The stranger then told Mr. La Fountain that he was himself a possesser, that he had some of the metallic medicine in his pocket and would satisify his desire so far as to give him a little of it. He then took out a gold box from his pocket in which there was a good quantity of a ponderous red powder. He put about half a teaspoonful of it into several folds of paper and made a present of it to Mr. La Fountain, telling him at the same time that it could only be projected on copper, and giving him instructions how to proceed.

Mr. La Fountain expressed his gratitude for the gift, but such a succession of ideas rushed through his mind as made him

feel himself truly miserable. He could not help telling the stranger that he now found himself truly miserable! How so! Said the other. I thought I had obliged you by what I have done? So you have, said La Fountain, but unless you do more it may occasion my ruin; for after I shall have received an ocular proof, when I shall have followed your instructions in making projection, it may produce such a desire to be a possessor that I may ruin myself and spend my whole fortune (then about £ 10,000) in the persuit without ever attaining it.

The stranger was mute, and seemed to meditate with himself for some minutes. At last he said to him "Well! I will put you in possession of the way to execute this SMALL BRANCH of the TINCTURE. This is not the grand Elixir: it is only a small work, fit for curing the leprosy of metals but not a medicine for the human body; and, besides, its tinging power is very limited - get pen and paper and write what I shall dictate to you."

Mr. La Fountain then wrote down the process from the Venetian nobleman's own mouth. After having it in his possession about ten years, that is, about twenty years ago, he permitted Dr. Bacstrom to make a copy from the original M.S.

He informed him also that he had made projection with the red powder that had been given to him upon one pound of purified ♀, which he had been informed was the best or the only fit metal for this particular tincture, by the Venetian, and that he obtained

nearly 3/4 of a pound of most pure ☉ of 24 carots.

The following pages are a faithful translation made by Dr. Bacstrom from his own copy of the process, made in the month of June last.

So far as this statement of facts relates to the veracity of Mr. La Fountain it may be relied on. He was in company with the Venetian Nobleman alluded to; received from him the process; received also some powder of projection from him, and with the same powder transmuted some copper into gold. But either the Venetian wilfully misinformed La Fountain of the matter he employed or by Wolfram he meant some other mineral than the one known in England by that name; for, since the translation was made, Dr. Bacstrom tried the experiment, following exactly the process given, employing a very fair specimen of the Wolfram found in the Tin-mines in Cornwal, and he found that the first piece he threw in, instead of "floating on the fluid ☿ and not being destroyed by it" very soon disappeared. He therefore discontinued the process. Would the result have been different if he had continued to throw in fresh pieces of Wolfram?

August 1797.

Though not the greatest, a great Science!

The labour with Wolfram.

WOLFRAM, WOLFART, WOLFERN, breaks in Tin-mines, is an abortus among ♃ ore, externally of a black appearance, like ♃ grains, but if you scratch it with an iron instrument it shows a bright red stroke, while tin-grains show a white stroke.

Sometimes Wolfram is long-striated, and at other times it looks exactly like ♃ grains.

The Wolfram deceives the miners very much, when they work the ♃ ore; for it stands or remains in the water with the clear washed ore.

Wolfram destroys and spoils the ♃ in the melting of the ore, and must, for that reason be carefully separated from the ♃ while it is burning.

Its name, Wolfram alludes to its rapacious nature in acting upon ♃ .

The purification of the ♀ for this work.

Take pure white pebbles, found in fresh water rivers, make them red-hot, and then extinguish them in ☐ in order that they

may become short and brittle; then beat them into a fine powder in an iron morter. Prepare yourself a sufficient quantity of this pebble powder.

Now melt 1 or 2 lib of good ♀, and as soon as it flows project a small iron ladlefull of your pebble powder, previously heated, on the melted ♀: increase your △ and let them flow well together.

The pebble powder will become black: as soon as you see that it is become black take it off carefully with a small sharp edged ♂ ladle with a long handle. Be carefull that you take no ♀ along with it.

Repeat the same operation by projecting another ladle full of heated pebble powder upon the melted ♀ in the ♈: cover your ♈ with a lid, and lay fresh coals on the top, for it requires an intense heat, and let them again flow well together. When the surface of the pot, that is the pebble powder has become black as before, take it off again carefully as at the first.

The pebble powder acts as a menstruum upon the ♀, in the dry way, and extracts the gross external red ♆ out of the ♀, and purifies the ♀ more and more at each operation.

This projecting of heated pebble powder and seperating the black scoriae must be repeated until the pebble powder remains clear and white on the surface of the melted ♀ - sometimes tinged RED and at last green. As soon as no more blackness can

be extracted this operation is finished, and your ♀ will have become beautiful, and look like ALLOYED ☉ of a most delicate grain. (Thus far has been proved by Dr. Bacstrom.)

Thus you have prepared and purified your ♀ fit to be tinged into ☉ by the Wolfram prepared with ♁ by the following

Process.

Take good ♁ CRUDUM 2 lib, let it melt in a roomy ♺: have your Wolfram ready beat into small pieces of the size of a Nutmeg, and have it warmed.

When you see that the ♁ flows thin like ▽, with a pair of tongs project one bit after another of the heated Wolfram upon the ♁ in fusion, which pieces will float on the ♁ and not be destroyed by it. Do not throw in more than 5 or 6 small bits the first time.

The floating bits of Wolfram will become AS RED AS BLOOD, and will extract the central ♃ out of the ♁ in fusion, BY MEANS OF ITS ARSENIC - which arsenic will partly evaporate with the ♾ of ♁. The tincture of ♂ in the Wolfram unites here with THE TINCTURE or GOLDEN ♃ of ♁, while the ⚯ in the wolfram is the MENSTRUUM IN THIS DRY WAY.

When you perceive that the Wolfram has become quite red, take it out with your tongs and lay it next to the ♁ hole on the

hot wind furnace, to cool gradually.

Continue to project fresh bits of Wolfram on the melting ♂, as long as they become red. Whenever that redness ceases it is a sign that the Wolfram has robbed the ♂ of all its central ☿ial tinging ♃. Then it is time to leave off projecting any more Wolfram upon your ♂.

Projection

Melt 1 lib of your purified ♀, and, as soon as it flows thin, project half an ounce of your red prepared Wolfram; reduced to a fine powder, and mixed with 2 ounces of melted wax, upon your melted ♀. Let it melt for 2 hours, covered with a lid. At the end of the 2 hours pour it out and you will find 3/4 lib of good ☉ of 24 carats.

Thank God for this blessing and be charitable towards your distressed fellow christians.

You must be cautious that no coals drop into your ♄.

Finis.

Gilberts Metalurgy.

"Wolfram is a black-brown striated ore, sometimes constructed of fibers without order, sometimes it consists of thin superincumbent small leaves. If you scratch it, it then appears of a deep

red colour. It spoils the ♃ by its iron particles."

Valmont de Beaumare in his Dictionary of
Natural History of the 3 Departments of
Nature 4 to Vol. II p. 863 - Says:

"Wolfram or Wolfart is an arsenical ♂ ore, very much resembling ♃ chrystals or grains. It is not uncommon to find Wolfram in the ♃ mines among the ♃ ore."

SOME THOUGHTS

ON THE HINT GIVEN BY

BASIL VALENTINE

of a

VIA SICCA
REGENERATIONUS
PRINCIPIORUM

TRANSLATED BY:

S. BACSTROM, M.D.

1797

TABULA SMARAGDINA HERMETIS.



VERBA SECRETORUM HERMETIS.

It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below: to accomplish the one wonderful work. As all things are derived from the One Only Thing, by the will and by the word of the One Only One who created it in His Mind, so all things owe their existence to this Unity by the order of Nature, and can be improved by Adaptation to that Mind.

Its Father is the Sun; its Mother is the Moon; the Wind carries it in its womb; and its nurse is the Earth. This Thing is the Father of all perfect things in the world. Its power is most perfect when it has again been changed into Earth. Separate the Earth from the Fire, the subtle from the gross, but carefully and with great judgment and skill.

It ascends from earth to heaven, and descends again, new born, to the earth, taking unto itself thereby the power of the Above and the Below. Thus the splendor of the whole world will be thine, and all darkness shall flee from thee.

This is the strongest of all powers, the Force of all forces, for it overcometh all subtle things and can penetrate all that is solid. For thus was the world created, and rare combinations, and wonders of many kinds are wrought.

Hence I am called HERMES TRISMEGISTUS, having mastered the three parts of the wisdom of the whole world. What I have to say about the masterpiece of the alchemical art, the Solar Work, is now ended.

ON BASIL VALENTINE'S PROCESS

In my remarks on De la Brie's process I have stated my opinion that Basilius's subjects were ☉ and ♄. I will now more fully communicate to you my ideas, such as I would wish to put to the test of experiment, at the first seasonable opportunity, if God spare your life and mine, concerning his said Via Sicca Regenerationis Principiorum.

He causes ☉ to say "♄ is my greatest enemy and yet my best friend. My courtship is with a merry wife." ♄, here represented as passive, because its ☥ is overcome and destroyed by the ☉. "If I am united to her" in the ♈ "and our nuptials are celebrated in hell," in the wind furnace, "so that we may sweat well" fulminate and melt, "the subtil" the △ the MOST subtil of De la Brie "will cast out all filth" the corrosive ☥ of ☉ and ♄, the venom of the Dragon "from us, so that we shall leave behind us children" the black tinging ▽ of native ♄ or ♄ ☌ AURATUM united to the ingressive radical humidity or alkalised fixed ☉ "with riches, and in our dead corpse," the radical humidity of ☉ embracing and holding the black tinging earth and giving it ingress, "a treasure" a tinging power, in my opinion the very same as that obtained by De la Brie's and De Wellings processes "will be found," which we bequeath in our last will or Testament."

I have never yet met with any lover of our science who could explain the words which I have paraphrased above, much less any one that could go a step or two farther.

It is well known that common Hepar  s dissolves ☉ in the crucible by melting, in such a subtil manner that the ☉ after the whole has been made into a lixivium passes every atom through the densest filter.

Now I reason that if A VOLATILE CRUDE HEPAR dissolves ☉ thus subtility, A FIXED INGRESSIVE HEPAR will open it CENTRALLY and RADICALLY, which is all that is necessary to make it SEMINAL and DIFFUSIVE. No more is done by De la Brie, or by Baron de Welling, whose process I shall give you by and by.

What I have already said will I think be found sufficient to enable one of your genius to follow out and even to work the process to the end. I propose what follows:

The dry way with ☽ and 

(The Dragon)

Fulminate and alcalise the first crystals or pure ☽ with FLORES  s proceeding exactly as I have directed in my remarks on De la Brie page 25.

As soon as you find the  burns away upon the melted ☽ , so that the melted ☽ fulminates no longer, cease projecting

any more common flores  s.

Now have at hand some good red or yellow native  pulverised and warmed sufficiently, and project it, one tea-spoonful after another, waiting each time for the total conflagration of the  before you throw in a fresh quantity.

Keep your  sufficiently brisk that the fixed  may be kept in constant fusion.

My intention is here to burn the native  upon the fluid fixed  to get clear of the mineral  of the  by the flames, in order to obtain the black fixed tinging  , and to introduce at each projection of new  , and at every conflageration thereof, a small portion of that fixed tinging principle into the concentrated, ingressive RADICAL HUMIDITY of the  .

In this manner, projecting, I would continue until my melting fluid mass became black, taking care to stir it sometimes with a stalk of a tobacco pipe, but not to stir it too much.

As soon as the mass has become QUITE BLACK, or saturated with the fixt black tinging  , so that it will hardly flow any longer, cease burning any more native  upon it.

I do not know that this process has ever been tried, but I think the subject would now, without doubt be a FIXED HEPAR SULPHURIS; but it is not ripe, much less regenerated.

Therefore TO COME TO THE TREASURE WHICH WILL BE FOUND IN ITS DEAD CORPSE. I mean to try the two following methods.

The First.

Cover the ▽ with a well heated lid and raise the △ gently and gradually, in order to try whether the mass will become first WHITE, and by continuing the △, afterwards YELLOW and RED or of a DEEP ORANGE COLOUR.

The △ should not be so fierce as to cause a vitrification of the matter. No blast should be used.

If the mass passes through the colours, WHITE, YELLOW and RED. I think we shall possess a fixed and regenerated hepar.*

* Note - In the margin reads "Probably the subject employed by Moses to destroy the Golden Calf."

The Second.

Take the black mass out of the △, let it stand to cool, and then lute a lid on the ▽, in the same manner as I have directed you in making the GREEN DRAGON. When the luting is perfectly and all the crevices well closed, with a small hole open in the lid to allow the rarified ⧋ to escape, place the ▽ in the wind furnace, let the fire be lighted gradually and increased by degrees till the heat be sufficient to make the matter pass THROUGH THE COLOURS which may be examined from time to time by putting a red hot wire through the cover.

When the deep orange or a red colour is obtained, let the △ go out of itself.

If by this process we obtain a RED tinging ▽, now united to the indestructible concentrated radical humidity, or fountain of all nature, we must try whether it is FUSIBLE and INGRESSIVE or not.

If it is I would take 3 parts of it to 1 part of pure ⊙ and melt them in a ♉, and it would then certainly be a genuine tincture.

But if it is not fusible, and consequently not ingressive. I would melt it with Glauber's VITRUM SILICIS PER ☽ ALCALISUTUM, described somewhere in his Philosophical Furnaces. Of Vitrum Silices Alcalisatum he says that it purifies and gives ingress immediately on the first fusion.

If our mass is fusible, it will prove ingressive and will then unite with ⊙, open it radically and make it seminal and diffusive.

כימי רב

THE WORK OF THE

JEWISH RABBI

A Particular Labor, communicated to S. M. Belisario, by:

Rabbi ISAAC CALVO of Jerusalem

Communicated to Calvo by a Rabbi at Constantinople

The process was written in good,
old Hebrew with points.

TRANSLATED BY:

S. BACSTROM, M. D.

THE

WORK

OF

THE JEWISH RABBI.

A Particular Labor, communicated to S.M.

Belisario, by Rabbi Isaac Calvo of Jerusalem.

Communicated to Calvo by a Rabbi at Constantinople.

The Process was written in good old Hebrew

with points.

Taken from the notebooks of S. Bacstrom M.D.

1. In one pound of good ♀ made into ℞, by dissolving gradually 4 or 5 ounces of crude ⊖✕ therein, you are to dissolve 6 1/2 ounces of a GOLD MARCASITE finely powdered.

2. In 1 lib of good pure ♀ dissolve 4 ounces of fine ☽ .

3. In another pound of the same ♀ dissolve 6 ounces of purified ☿ . When each is perfectly dissolved, decant the solutions and unite them in a roomy digestion glass, with a long neck, which shut close.

Digest it for a week in a most gentle warmth, so that you can only feel it comfortably warm to the hand -- (say in a temperature of 80 degrees.)

Then distill off the acid gently, until the residuum is left perfectly dry.

Wash it out with warm rain ▽, and continue washing and edulcorating it until the ▽ comes off perfectly tasteless, then dry it in a bason in a sand heat.

The dried mass must be copelled with lead, and the above proportions will yeild about 10 ounces of fine gold of 24 carots.

Remarks;

The success depends on the Marcasite; Calvo said the gold marcasite was sold cheap at Constantinople, and used for mean purposes. He took it to be a red calaminares. It was very

ponderous.

Crude red calaminaris is called gold marcasite by the old chemists and metallurgists. It is a Zink ore, and perhaps East India Zink itself would answer.

Becher also calls native  from Smyrna a gold marcasite.

ON ZINK.

Zink was probably THE FIERY DRAGON of MORAS DE RESPUR, who was a contemporary and an intimate friend of DR. WINTHROP, who employs the same figure in his IRENAEUS PHILALETHA, calling his subject, the FIERY DRAGON two or three times. In page 75 he says "yet it has a resemblance to gold" and calls it OUR GOLD. Henkels Pyrotologia is worthy of perusal on this account.

Zink when in fusion has the property of exibiting the same Emerald colour that gold does - a property possessed by none of the other metallic substances, and therefore Irenaeus says "it has a resemblance with ☉." Zink is therefore called the fiery dragon, while ☉ is called the RED LION, THE RED MAN, THE KING.

The author of ALCHYMIA DENUDATA, a Count of the german Empire relates from his own knowledge an experiment which deserves attention, and which was repeated by another author who concealed his

real name and published his works under that of AB INDAGINE, i.e. THE ENQUIRER, or FROM ENQUIRY. They both affirm this:

"Zink is a wonderful subject. When in filings it amalgamates quickly and kindly with pure ☿, even cold, merely by rubbing the two together in a glass morter. When the ☿ is sufficiently loaded with zink put the ā ā ā into a glass retort which bury deeply in sand and distill the running ☿ from the zink into a receiver half filled with ▽. The zink that remains behind will be like white ashes. Dry the mercury and squeeze it through leather.

Amalgamate the same ☿ again with a fresh quantity of zink filings (if you heat the glass morter the ā ā ā will be sooner made). Distill the ☿ off as before and press it through leather.

I repeated this operation 4 times (says the Count of the Empire), and then found that by evaporating a small quantity thereof in a silver spoon, over a charcoal fire, that the inside of the spoon was as finely gilt as it could have been with ☉ itself, only that the gilding had not so deeply penetrated into the pores of the ☽, being a volatile and not a fixed gold.

This experiment is of the first consequence, as it opens one of the darkest passages in IRENAEUS PHILALITHES Secrets Revealed, and furnishes us at once, with very little labour or expense, with a highly animated Sophic ☿ ".

AB INDAGINE says "I advise you to prepare a golden net for this philosophical bird."

By this it appears that the Philosophers - volatile, incorporeal mercurial ☉ lies concealed in the mercuries of all the metals. Zink is nothing but a coagulated MERCURIUS METALLORUM, which in its primitive state was a mercurial or arsenical vapour in the mines - then became ⚯ and lastly ARGENT VIVE, the matter passive or body of all the metals.

Hence we have every reason to believe that such an HIGHLY ANIMATED MERCURIUS ZINCI, strongly impregnated with the MALE METALLIC SPERM, the volatile philosophic ☉ , is alone sufficient for the production of the LAPIS, and this I believe is the short way of Irenaeus Philaletha, with OUR ☉ in OUR ☿ . p.65, 75, 77.

Another question arises here, namely, whether a ☿ VIVE already charged with volatile ☉ , obtained from Zink, is a better solvent for common pure ☉ for the work of Bernhard Count Trivesan than a ☿ or argent vive, purified otherwise without the addition of that volatile ☉ ?

S.B.

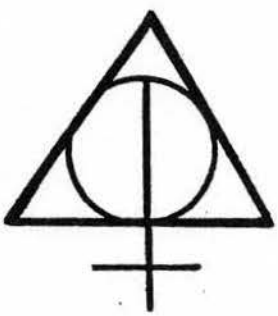
Note- Here is a note in the margin that seems to me to be very interesting- "One ton of Zink, to 9 tons of water, 1 1/2 tons of oil of Vitriol produces 22000 cubic feet of Hydrogen gass, - which is 7 times lighter than atmospheric air."D.H.

THREE PROCESSES FOR OBTAINING

THE TINCTURE

FROM ☉ AND ♀

ENIGMATICALLY REPRESENTED UNDER THIS CHARACTER



BY: BARON DE WELLING

EXTRACTED FROM HIS OPUS

MAGO CABBALISTICUM

HAMBURG 1735 — 4to

BY **S. BACSTROM, M.D.**

1797

The Enigmatical Figure.



Observe here the ingenuity of the former Philosophers. The triangle used as the character to express the FIRE of Nature, incloses ☿, the character used for Nitre, dilated in an Universal acid (⊢☿⊣) to be fixed and kept BELOW. The ☥ too is represented as having decended from above ⚳. The exterior lines are also the symbolical mark for Sulphur.

The whole hyeroglyphic expresses the two subjects ☿ and ♃.

The Theory of the Subjects.

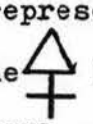
De Wellings Theory of his subjects ought to precede his processes; for they illustrate each other. He says in his Opus Mago Cabbalisticum, p. 574 :

1. Out of TWO bodies, not out of ONE, is made one.

Out of ♃ and ☉, when they are united together, proceeds the first matter of the Stone, out of which the sophic ☉ is extracted, wherein is formed every thing that the wise men look after.

2. Out of ♃ alone and out of ☉ alone; nothing useful to our art can be produced. Our Stone must be composed of BOTH NATURES.

3. Two different palpable matters, possessing properties CONTRARY TO EACH OTHER, and yet proceeding FROM ONE ROOT, are required to our work.

4. The one () IS MERCURIAL, the other () IS SULPHUREOUS. The one () IS SALINE, the other () is OILY. The one () is LUNAR, the other () is SOLAR. The one () is combustible in the  , parting easily with its inward principle, the other () is white and absolutely incombustible. (for though volatile you cannot burn it by melting if you avoid the fulmen.) BOTH are of EASY FUSION. One () is terrestrial, for it comes out of the  , the other () is celestial because it descends from heaven. The one () is the INFERIUS, (in the Tabula Smaragdina Hermetis.) The other () is the SUPERIUS. The one () proceeds from the Solar, the other () from the Lunar rays; but BOTH HAVE THEIR ROOTS IN THE  , though they are caught in the  . (perfectly true.) Both are represented under the figures of two Serpents, ONE WITH WINGS, (the ) and THE OTHER () WITHOUT WINGS, but MUCH MORE DREADFUL as it appears in practice.

The First Emblematical Process.

(p. 575 of De Welling.)

Cut off the tail of the DOUBLE scaley Snake. (Pervigil ecce

Draco squamis crepitantibus horrens! Ovid.) which hides her head in red ▽. This Snake you will find in fields which abound in humidity, and in green meadows, where she delights to be.

As soon as you have cut off the tail from the stinking body, tear also off its head by the power of Vulcan (△) for you will find that the Snake is fixed and is not afraid of △.

Continue to cut off the point of the tail as well as you can. Then join the head to the tail in such a manner that the hidden humidity that is about the head may depart, united to the humidity of the tail, in order that the Divine medicine may become visible and be manifested, because it is the radical humidity.

Increase or multiply, in this radical humidity, the Solar and Celestial powers, by the power of the Tail, which has been drawn from the firmament, and you will see how the matter or the terrestrial powers become magnetical; so that the head of the Snake begins to erect itself and to live - and its open throat will become so voracious that it will be almost impossible to satiate it; and it will always be ready to devour its own tail, though of a considerable size.

At last you will perceive that the Snake will become pregnant, and will bring forth the heavenly child or the Tincture.

The Second Process.

(p. 576.)

The place where our matter is found is a mineral cave, or a stoney Saturnine minera; known to the wise only - though known by the common people according to its mean value.

Know therefore that the black Crows are commonly found among old walls, where they like to fly about; but the Toads are met with in loamy marshy places, in stinking Dunghills and in subterraneous fat caves.

Near the Toad and the Crow, which feed upon dead carcases, you will find our matter: therefore we say, that from the greatest venom we make our medicine.

It is truly wonderful, that out of poisonous mineral bodies, which have their beginning from the coldest Chaos, the Child of the Sun is generated, and that out of ▽ is made △ - out of poison a medicine, and out of Death, life.

Cause that out of the Raven may proceed an Eagle, and from the Toad a Lion; which will happen if you whiten the fatness of the EARTH by its own graduated motion of the Spirit, proceeding from the Dew of heaven.

The belly must not be too much diluted: bring it to a clear WATER, wherein the soft and tender female is washed until she is white - which female is very desireous after the Red husbund,

as matter is desireous after form.

Unite and prepare them naked: mix ▽ with ▽, and digest it when the heavens are serene and clear.

The NUPTIALS must be celebrated in the house of Nature, and the union, or mixing them, must be repeated divers times, in order that the conception may be more certain!

The vessel of the wise men is our ▽. We use two ▽s, to work the quicker.

Pay attention to what the matter rejects or casts out when you extract the redness; because the matter makes a great froth or ebulation. The shortning of the work consists in seperating diligently the foeces.

If you know how to separate them with a Philosophical Seive, you want hardly anything else.

The Third Process.

(p. 577.)

Take CONGEALED DEW OF HEAVEN and FAT OF THE EARTH, as much as you like: grind and mix their bodies, and place them in a well closed bed.

As they are externally cold and without desire, irritate them with a male △, that they may be inflamed, and that they may yeild their sperm, through their secret union; which sperm is a

FUME or EXHALATION, wherein is inclosed that Universal ☋ which we seek and are in want of.

This ☋ which is congealed in the beforementioned Fume or Exhalation, comes over by drops - into the Receiver, as a clear transparent ▽ ; and leaves behind our dry, fat, weakened, thirsty Laton in the bottom of the vessel.

Give him, to drink, his own ▽ , which is the ▽ of life; and return this ☋ to the Laton which is in want of it.

Let him drink as often and as much until he is saturated with our spiritual ▽ , and swells visibly.

After this he must be put in bed in his apartment, that he may fall asleep, and that he may transmute or change HIS OWN FOOD, which is of a metaline nature, through our living ▽ , by a good Digestion.

What is heterogeneous is expelled by insensible transpiration, like a sweat.

Be not surprized at seeing various colours on his face; for it can be no otherways, as our ▽ is purifying, expelling all external impurities, which do not belong to its pure central Essences, nor can they be changed thereunto.

You will see, while the superfluous slimy humidity is expelled, various inconstant colours, all volatile, except the permanent WHITE.

But before you obtain the white you must notice a great mystery,

which consists in knowing the time when the true conception takes place.

You must know the method TO COOL Luna, that you may find THE HEAT of Sol.

When your Laton is become white rejoice, because in the white the spirits are fixed, and after that Laton does not dread the △ any longer, until he is boiled to the highest degree, with a central red colour, and becomes himself the blessed Stone, tinging all inferior metals into ⊙.

If you can learn nothing from what I have here delivered you are not to have this knowledge.

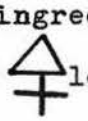
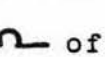
The matter of the Stone of the Philosophers and how to proceed therewith I have discovered more plainly than I ought to have done.

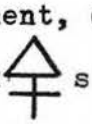
Are you ingenious you will find here what you look for, but if you are of dull apprehension, I have then said nothing to you.

The End of the Three Processes.

Dr. Bacstrom's Thoughts on the preceeding Process.

On the First Process.

"Cut off the tail of the double scaley Snake which hides its head in red  ." The Double scaley Snake is the Dragon of Ovid i. e.  and  . De Welling seems to hint here at a Hepar  s. made with  in the manner I have pointed out in my Remarks on De la Brie's process. The head of the Snake is the corrosive  of both ingredients. The Tail seems to be the black fixed tinging of  left after the conflagration of the ingredients. I think that the Snake hiding her head in red  , means that the  of  is yet in the Hepar. The Hepar is a red  . I cannot explain what the Author means by the Snake being FOUND IN FIELDS AND MEADOWS.

"As soon as you have cut off the tail from the stinking body" i. e. as soon as you have obtained the black sediment, or fixed tinging  "from the stinking body" from the HEPAR  s which when dissolved stinks very much, "tear off also its head, by the power of Vulcan "that is by  . After obtaining as much black  from the HEPAR as it will yeild by solution. (see quotation from Stahl in my remarks on De la Brie) I would evaporate the remaining solution to dryness, and then in a  drive the  away by  . You would have a fixed body remaining: for

"The Snake is not afraid of  ."

"Continue to cut off the point of the tail as well as you can," let it melt and purify itself in the  in the  ; "Then join the head to the tail in such a manner that the hidden humidity, which is about the head, may depart united with the humidity of the tail," that is join now your fixt  (which contained the head or  of  in the beginning in the HEPAR) to the fixt tinging  , and then mixing the two substances with a glass rod or tobacco pipe stalk, evaporate them in a china or glass vessel placed in hot ..., until the hidden humidity of the head depart with the humidity of the tail. In short evaporate the two substances as much as they will bear, "in order that the Divine Medicine may become visible and manifest, for it is the Radical humidity." The black substance, consisting of the tinging  of united to the Radical humidity i.e. to the fixed and alcalised  , seems here to be the nearest matter of the Divine Medicine.

"Increase or multiply in this Radical humidity the Solar and celestial powers" - expose your subject now to the celestial influences, and let it attract from the  and the Stars, and your subject, already magnetical will become more and more so "by the power of the tail," or of the fixed tinging  united to the Radical humidity which gives it ingressive power, "which power has been drawn from the firmament and you will see that the

matter or terrestrial powers have indeed become magnetical.

So far I think I understand and have explained this process. How the subject is to be brought to its final perfection Baron de Welling does not inform us.

On the Second Process.

This is the most obscure process of the three.

"The place where our matter is found is a mineral cave" a quarry, "or a Stoney Saturnine Minera" probably Lime stone in the form of ♄ "known to the wise, tho' known to the common people according to its mean value."

"The black Crows are commonly found among old walls - the toad in loamy marshy places" - The former I think means ☿, the latter a fat or ♃eous substance - "Near the Toad and the Crow, who feed upon dead carcases you will find our matter."

"Cause that out of the Raven may proceed an Eagle, and from the Toad a Lion, which will happen if you whiten the Fatness of the ♀ by its own graduated motion of the Spirit, proceeding from the Dew of heaven" (i.e. from ☿.)

"By the fatness of the ♀ is meant ♃. The graduated motion of the ♌ seems to hint at the attraction and influence; but the passage is dark and I do not yet understand the remainder of the process.

On the Third Process.

"Take congealed Dew of heaven and fat of the  , as much as you will, grind and mix their bodies, and place them in a well closed bed."

At the time in which our Author wrote MANNA, from its being gathered from the leaves of plants, was believed to be congealed Dew; but he cannot mean Manna. I beleive he intends  here; for from Dew, Rain, or Snow I have always obtained genuine  . The fat of the  is consequently  . Grinding the bodies excludes manna, but agrees very well with our two brittle subjects. "In a well closed bed" means in a glass well luted.

"As they are externally cold and without desire irritate them with a male fire that they may be inflamed and yeild their Sperm."  is externally cold and very much so: by the male  I think he means the Sun, the action of which will be necessary "to make them yeild their Sperm, which is a fume or exhalation wherein is contained that universal  we seek and are in want of."

Though this process has a great harmony with the first and partly illustrates it yet in some respects the mode of operation is very different - It looks as if he mixed  and  in most subtil powder, put them in a glass body, with an Alembic or head, luted the joints and put the body in the sun's heat. It is perhaps possible that a gentile melting or flowing might thus take

place at the top of the mixture with a small fulman, and, supposing the Sun to have power enough, a most subtil fume or exhalation may very likely proceed from the mixture and come over into the receiver. The process however is curious.

Glauber says (I believe where he speaks of the liquor ☉ fixi) "Take the fixed △ry ⁘ of ☉, put it in a glass ∽, pour the corrosive + ∽ of ☉ through the tube of the ∽, one drop after another, which causes a dreadful hissing and reaction of the two contraries (+ and alcali, male and female, heat and cold, △ and radical humidity) until a subtil WHITE FUME rises, which will come over into a receiver if the ∽ is placed in ⁘ over a lamp heat. He says that this subtil ∽ has wonderful properties: he took some fine mould and put salad seeds into it: he then imbibed the ▽ with this ∽ and put the dish in which the mould was over a gentle heat, and in 2 or 3 hours the seeds came up and produced visibly." This process and the result of it encourages me to think that I explain the third process of De Welling rightly; for that the universal △ may be specified in such a fume as is spoken of above I cannot doubt.

"This ∽ which is congealed in the before mentioned fume or exhalation, comes over by drops into the Receiver, as a very clear transparent ▽, and leaves behind our DRY, FAT, WEAKENED, THIRSTY LATON, in the bottom of the vessel." This Laton can be nothing but the FIXED, BLACK, TINGING ▽ of the ♄ united to the

 , alcalised gradually by the gentle and continual superficial fulmination of the Dragon.

"Give him to drink his own ▽, which is the ▽ of life and return this ⏜ to the Laton which is in want of it." We must pour back the same ⏜ upon that which remains in the retort. I would do this gradually, imbibing the ⧖ and gently drying it each time, until the ⧖ or laton becomes fully saturated with the ▽ of life, for he is to drink as OFTEN and as much, until he is saturated with our spiritual ▽ and swells visibly.

As the stronger generally and naturally overcomes the weaker, not more than 1/3 or 1/2 of the spiritual ▽, in proportion to the Laton, should be given to him at one imbibitation: otherwise it will not be able to receive or retain its own volatile spirit.

Digestion.

"After this he must be put in bed in his apartment, that he may fall asleep, and that he may change his own food, which is of a metallic nature, through our living ▽ by a good digestion." Put the fully saturated, swelled and moist ▽ into a Digesting globe, lute it properly with an Baln (?) stopper, set it in a gentle heat over a lamp (in 90 or 100 degrees) and digest, and no doubt but there will be reaction, fermentation, and complete putrifaction and regeneration in due time. All that follows is, I think, plain enough.

A THOUGHT

of

DR. BACSTROM

SATURDAY NIGHT - 1/2
PAST 8. 6th of APRIL 1805

A Thought of Dr. B. on Saturday night 1/2
past 8. 6th of April 1805.

Ruminating on the process of Dr. Mynsicht and on the brown Red Oil of Goodwin Brown, which tinged ♄ into ☉.

Dr. Petrieus in his very learned preface on the Works of Basilius Valentinus, of the Hamburg Edition 1740 in 2 vol. says: It is universally known at FRANKFORT on the River Mayn that 15 years ago, at the house of an Apothecary, Mr. Saltzwedel, several projections have been made with a deeply tinged brown Red Oil, in forma fluida, on ♄ and ☿, some in my presence and that of some of the most respectable witnesses at FRANKFORT.

This Red fixt ⊖ ♂ was made of Phosphorus; I have smelled and tasted it, it smelled very acid like burnt phosphorus, and tasted like Balsom Captive, but more pleasant. The possessor G. Brown had inherited this Tincture from his Master of the name of MR. ADAMS; whose manuscripts chiefly taught the elaboration of ⊡ into phosphorus. I have myself afterwards, when I met again with the possessor at MUNSTER IN WESTPHALIA, transmuted 1 ♃ or 60 gr. of common quicksilver with 4 drops of this Oil, into most pure and tender ☉.

I procured myself the ☿, the ♀, wax and borax, that I might not deceive myself; The possessor Mr. Brown poured 4 drops of his Tinctural Oil on my bit of warmed wax, as he would not

give the phial out of his hands,and I envelopped my 4 dr. into my wax; I laid a foundation of Borax into my new ♈, a ♃ of ☿ upon it, then my pill of wax, and a covering of Borax again, covered the ♈, and made it become of a bright heat, and in about 20 min., the fixation into ☉ was effected, and my bead of ☉ was most gloriously beautiful, and soft and tender and weighed a Dutch Ducat.

Whoever considers or has experienced how kindly the phosphorus or the Acid of ☐ attacks ☉, and has read what Mr. Dippelius, who knew more than writing on Alchemy, has written concerning ☐, will be forced to allow a possibility from this foundation; therefore we say, even if we had not this part fresh in our memory, that there is a LAPIS ANIMALIS as well as MINERALIS and METALLICUS, because the Spirit of God and of Life is in all Things; ALL IS FULL OF LIFE. (Dr. Petrieous wrote this ano. 1738.)

My first thought concerning Dr. Mynsicht's process. Mynsicht dissolves ♃ in Sea ♈, by gently simmering, until the RED MAN appeared, who did hold in the right hand a Triangle with a Cross, but in the left the Eye of the World with a small line through it (vide Mynsicht's msc.)

This Red Hepar ♃s made with Sea ⊖, cannot be obtained per viam Siccam in the ♈, therefore Mynsichts method and communication is wonderfully concise and ingenious. Remember now that the ☥ of ☐ attacks ☉ kindly, and recollect that ♃ and

☌ is PRIMUM ENS ☉ .

Now I reason thus:

The Microcosm resembles the Macrocosm, THE EARTH. In the room of the ▽ of the Ocean, make use of the Sea of the Microcosm.

Methodus proceedendi.

Collect your morning ☐ , before breakfast, and none else, and let it stand to settle in a bottle, and in 2 or 3 weeks time it becomes Red, do this every morning, until you have 4, 5, or 6 quarts to begin with. Pour this collected ☐ from its slimy Sediment, and filter it. Keep the red filtered ☐ from dust. The ☐ will ferment, but that is in our favour.

Now take good pure Native ♁, or fine flores Sulphurous, if you take Native, reduce it to a most subtil impalpable ☌ , it is my opinion that the flowers, which is a pure ♁, sublimed from Native ♁, will answer our intentions. Take 1/2 ounce and spread it on a shallow broad china plate or dish; pour some of your Red, Stale, filtered, collected ☐ upon it; so as to cover it a fingers deep, and evaporate the ☐ by the Sun's Rays, until it remains like honey. If you pretend to do this on the Top of the house, and get morter, dust or Rain into it, you will spoil your operation.

Pour the same quantity of your Red Stale ☐ upon the honey

De Massa, as before, so as to cover it a fingers high, evaporate again by the Sun Beams, and repeat this 20 or 30 times, but prevent smoke, dust or rain mixing with it, by covering it, when necessary with blotting paper, or taking it indoors.

This operation must be continued until Mynsichts Red Man appears in sight, i.e. until a well opened Red Hepar is obtained, by means of the Microcosmical fixt fusible salt, which is not lost here, it is only the useless phlegma that evaporates.

You may for a certainty believe that this ♃, which is Primum Ens Auri, will become redder and redder, more fixt and more fusible; The operation should be continued until the Red Hepar melts kindly on a Red hot Lamella of ☽, without fuming, but this fixt, fusible Hepar cannot tinge yet, read what DE LA BRIE says. Now let us compare this our Hepar ♃ with that of Mynsicht or DE LA BRIE.

MYNSICHT'S Hepar contains the Universal Lunar ☿ial Key, the universal mineral ♄ in the ♃, and the black fixt tinging ▽, mentioned by STAHL page 161, 162.

In our Hepar we have the animal ☿ in the ♄ of ☐, the mineral ♄ in the ♃, which is the MINERAL AGENT in the mines, the black fixd tinging ▽ of ♃, mentioned by STAHL, and more over most fixt and wonderfully fusible Microcosmical ☉, nor do we loose the phosphoric principle by this our truly natural process. I believe that our Hepar is superior to that of Mynsicht and De La Brie.

Our RED MAN must gradually increase in Redness, fusibility and fixity, by the Corporification of LIGHT in the subject, gradually becoming corporified △, because △ is nothing else but LIGHT concentrated by motion . The continually evaporating phlegma of the ⊡ , will form here a small artificial atmosphere which will assist to concentrate the Light and generated Heat, so as to corporify it in your Subject, A VERY HOMOGENIOUS MAGNET, consider it well!

Whilst the gradual fixation of the ⊖ of the Microcosmical Sea penetrates the 🜍 centrally, fixes it, without loosing fusibility, and without burning or destroying one single necessary quality.

It must become a Matter containing the fixt 🜍eous ☩ THE MINERAL AGENT, combined with the phosphoric ☩ , (which kindly attacks ⊙ , says Dr. Petraeus) the black fixt tinging ▽, now becomes Red and △y, and the exremely fixt and wonderfully fusible CENTRE of the Microcosmical Sea. In fact, you will positively and truly obtain a fixt, fusible, blood Red Hepar 🜍.

And what do you want more for opening ⊙ CENTRALLY in the ▽, to convert it into A BRITTLE, SPERMATIC ⊙, OVER TINCTURED BY PRIMUM ENS AURI, by Light, Heat, ☩ and △? I know I am right as much as Mynsicht or De La Brie.

Do we not here introduce and incorporate THE LIGHT, THE FATHER OF ALL COLOURS AND TINCTURES into Primum Ens Auri or unripe ⊙ ?

When your fixt Hepar melts without fuming, melt it with fine

☉ in a ▽ , the proportion must be learned, perhaps 1 part of ♃ may be able to conquor 2 or 3 parts of ☉, so as to convert it into an opake brittle Massa, which is the specificated L.P.

This must be led or introduced into Inferior mercurial metals by an homogenious medium, which is ☿.

Now follow ANONYMUS in ASHMOLE'S THEATRUM CHEMICUM p. 412, 413. Add purified ☿ gradually in such a heat as keeps the red brittle ☉ in gentle fusion, and the ☿ will become a Red, fixt, fusible, tinging ♒, which will tinge ♄ , ♃ and ☽ into ☉. This ☿ial medium will go much further in tinging the mercurial metals, than to project the Red brittle ☉ immediately upon the inferior metals. To make the Red tinging ♓, is best done in a ▽ :

The same Process

Can certainly be done with good pure crude ♁ ; because ♁ contains PRIMUM ENS AURI more perfectly, as being ♀ and ☿ , than common ♀. Proceed exactly in the same way, and your ♁ will turn Red, and you will obtain the same, nay a still Superior fixt, fusible, Sulphureous, mercurial, Hepar Antimonie, which will produce the same and even greater effects on ☉ and ☿ ; Think here of PONTANUS.

I confess in common ♃ we have THE REMOTE Mineral ☿ , the ☩, but in ♂ we have THE NEARER Metallic or Marcasitical ☿ , its ♒ (and the remote mineral ☩ in its ♃ besides).

Concerning Multiplication in Virtue.

The fixt Hepar, whether from ♃ or from ♂ , can be desolved, volatilised and subtilised, and refixed!

1st. Method.

If it will attract the Lunar ☿ from the Moon and become moist and poppy, exsiccate it and refix it on the Sun, repeat this, until, being fully satiated, it will attract no longer but remains dry.

2nd. Method.

Imbibe it sparingly with Red, Stale, filtered ⊡, until it becomes like pap, hasty pudding or brick layers morter; exsiccate and refix in the Sun; repeat this 3, 4, or 5 or 6 times, but it must finally melt without fuming.

Now concerning Goodwin Brown's Phosphoric,

Solar, Tinging Oil.

Now we have 2 subjects to consider of, viz., 1 primum ens auri, ♃ or ♁. 2 common fine ☉.

Process with primum Ens, without ☉.

Lay a pipe of phosphorus in a saucer and cover it with fair or fresh ⊡. Cut it with a knife into small bitts.

Choose a hot clear fine day, when the Sun has great power; place a shallow △ proof vessel, or the bottom knocked out of a ▽, in the Sun, and provide a convex glass of 5 or 6 inches diameter and 4 or 5 inches deep.

Lay ** of ♃ in subtil ♁, or crude ♁ in subtil ♁ on your shallow vessel, put a small bit of phosphorus on the top, set it on △ by collecting and moving the Solar Rays, by your convex glass, so that the focus falls upon or ignites the phosphorus, which will burn with a great flame, and melt the ♃ or the ♁.

It will not be all consumed, from the ♃ a red or black moist ▽ will be left, from the ♁ a ♒ or a Scoris. Add more ♃ or more ♁, which again burn with a small bit of phosphorus, until the remaining Massa encreases to a sufficient small quantity.

The bottom of the ▽ gradually becoming intensely hot, you

** This word indecipherable in the manuscript.

will only have to project one bit of phosphorus after another on the Massa, and the burning glass will become unnecessary. By adding gradually a little more ♁ or crude ♁, and destroying that by small bits of phosphorus, continuing so until a stick or 2 of phosphorus is burnt upon it, it is possible that a BROWN FIXT UNCHANGING MASSA remains, which should be tried on ☉ by means of more phosphorus burnt on this massa, mixed with a small quantity of Leaf or filed ☉, or might be tried in a small ♈ in a furnace.

OR

Melt 1 ♃, i.e. 20 gr. of fine ☉ with 11 or 12 ♃ pure ♏♄♂ in a ♈ into a thinly flowing black massa, which powder finely. Melt and destroy a part of this black ♁, say 1/2 a ♃, by throwing small bits of phosphorus upon it, set △ to the first by means of your convex glass, and continue this operation for a while (S.B. at noon when the Sun is in its highest Meridian) until a stick of phosphorus has been burnt on 1/2 a ♃ of the black ♏♄♂ with ☉.

May we not hope that the Residium or ☉ which must be fixt and loaded with oxygen, will be a brown unctuous massa, which will melt like wax, whilst hot but be a brittle brown Red substance, when cold, and may by liquifaction by night and exsiccation in the

Sun, become a brown Red tinging Oil, like that of Goodwin Brown, smelling like burnt phosphorus and tasting like balsom Captive. (see at the end.)

If phosphorus can be fermented with ☉, depend on it, that tinging phosphoric oil can be obtained.

The black Solar antimonial martial ♂ in fine ♁ should be gradually destroyed and fed with burning phosphorus upon it, until the massa becomes deep red, unctuous, and oily, which may be liquified by the Moon at ☽, and fixed by the Sun at noon.

It might be multiplied by reiterating the same process, adding fresh Solar ♂, and more phosphorus.

S. Bacstrom.

The taste of Balsom Captivi proceeds from the centrally opened ☉, united to the fixt phosphor: ☩.

Mr. Dippelius was privy Counsellor of the King of Denmark.

LASNE, LASNIVRE, or DE LAATZ, he that said, "if you digest common but very pure ☿ with ☉ for a sufficient length of time in the right degree of Heat, you must at last obtain the Tincture, whether you will or not, C. Hella says the same.

His small Treatise, I mean Lasne or De Laatz is presented in the 4th volume of the Theatrum Chymicam in Latin, in 6 vol; which you have (the word is scratched out); This I discovered

lately from another author who esteemed him, Dr. Petraeus before mentioned.

Of a conversation I had yesterday with Mr. Ford, when I dined with him, concerning the Work with the Butyrum. He is well founded in his Theory, I think more so than Mr. H's, and his Theory is confirmed by a small but judicious practice, on a small scale.

He works with very small tabulated glass ℘, not bigger than a hens egg, with 2 such small ℘ buried in sand laid in his iron pan in the common Coal △, in his bath stove, which he finds very convenient; and can obtain 4 ℥ of butyr from each ℘ at one operation, which is 8 ℥ per day.

He says he never wished to possess more than 2 ℔ of butyr; if you pretend to do the work on too large a scale, you will never bring it to perfection, and it will take much more time to Mature, to perfect a larger than a lesser quantity of Matter.

Mr. F. says the butyr is not perfect until there remains no ☹, it must all be brought over gradually; he uses ♏♁♂ and good pure ♆ corrosive $\overline{aa}$, for this reason.

THE MINERAL GLÜJEN

OR

the philosophical double mercury

THE LONG AND SHORT WAY FOR OBTAINING

THE UNIVERSAL TINCTURE

BY

DOROTHEA JULIANA WALLACHIN

A FEMALE ADEPT —— LEIPZIG 1705



TRANSLATED BY: S. BACSTROM

ELOHIM
JEHOVAH

GOD
WORD

Fiat

Natura

Primum Mobile.
Prima Materia.
Quinta Essentia.
Quatuor Elementa.
Lapis Philosophorum.

Fire.

According to all Nature consists

Philosophy of sixteen Elements.

hot

dry

dry

warm

Firmament & Element.
Pater & Mater.
Children.
Macrocosmus.
Microcosmus.
Animalia.
Vegetabilia & Terrestria.
Mineralia & Metalla.
Sulpur, Mercurius & Sal.
God
is all in all.

cold

damp

cold

wet

Water.
Alchymia.
Azot.
Humidum Radicale.
Hyle.

Air.
Living Spirit of all Creatures.
Sperma Mundi.
Anima Mundi.
Spiritus Universalis.

CHAOS.

Earth.
Corpus.
Chimia.
Sal.
Rabis.

The Earth was standing out of the Water and in the Wator. 2 Pet. 3. 5.

The Spirit of God moved upon the face of the Waters. Gen. I. v. 2.

Ignis Philosophorum
invisibilis & secretissimus occultatum.

Strive for the fire,
Seek the fire:
So thou wilt find the fire,
Light a fire,
Put fire to fire,
Boil fire in fire,
Throw body, soul, spirit into fire:
So shalt thou get dead and living fire,
Out of which will come black, yellow, white and red fire.
Bear thy children in fire,
Feed, give them to drink, nourish them in fire:
So will they live and die in fire,
And be fire and stay in fire.
Their silver and gold will become fire.
Heaven and earth will perish in fire
And become finally a philosophic fire.

Ignis. Q. E. Coelest.

Four times four equals XVI lines,
so many are there of the
ELEMENTS.

Aqua Philosophorum h. e.
Mercurius Primaterialis Catholicus.

Water is water and will be water;
From the heaven of the philosophers water rains;
The philosophers stone cries tear-water,
But the world does not regard such water.
Its fire burns in the water
And lives in the water.
Out of fire make water,
And boil the fire in water:
You will have a fiery water,
Like a sharp salten ocean water.
To children it is a living water,
But consume soul and body to water.
Becomes stinking, green, rotten, blue like heaven water.
Digest, calcinate, dissolve and putrefy the water;
Seek the philosopher's fourfold eternal water
And if done well, the art becomes water.

Aqua Q. E. Secreta.

Four times four equals XVI lines,
so many are there of the
ELEMENTS.

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ON THE MINERAL GLUTEN OR DOUBLE ☿ OF PHILOSOPHERS, FOR THE UNIVERSAL TINCTURE.

The author says,
Common Butter of Antimony made of ☿ corrosive and ♁ performs little or nothing upon ☽ because it contains only the ☿ of ♁ , with a small portion of its most volatile ♀ : its fixed tinging ♀ remains behind in the ☹ when you make your Butter.
But proceed in the following manner:

A GRADATING ANIMATED BUTTER.*

After you have rectified your But. ♁ ii which is clear and transparent, dissolve there in its own ☹ , by a gentle digestion. Then distil it over per glass retort burried deep in sand, and it will come over yellow.---- Or dissolve the ☹ in your rectified butter by digestion, and without distilling it over per ℘ pour this yellow solution into a well subtilised Crocus martis, previously dissolved in the first clear and transparent well rectified But. of ♁ ; which will give you a deeply tinges Saffron Coloured Solution; digest these 2 tinged Butyrums 2 or 3 days over a Lamp in a Gentle Heat.
Now pour the whole into a tubulated glass ℘ which bury entirely in the ⁂ . Now distil and Cohobate what is come over, until you have obtained a deeply tinged ☉ Coloured Butyrum.
This is truly a Sophic ☿ animated by the fixt ♀ of ♁ and of ♂ , and is a true Gradating ☌ for ☽ .

FURTHER

distil ☿ from Lap. Calaminaris from aix la Chapelle 3 or 4 times, until it comes over tinged like ☉ . This is a gradating ☿ , if you dissolve fine ☽ in this ☿ , a black ♆ falls, which proves to be good ☉.

In this gradating ☿ dissolve good ☿ corros; as much as it will dissolve and no more; distil this Solution per glass ℘ , the ☿ comes over and leaves the Solar ♀ from the Calamine with the ☿ , do this in a gentle Heat in ⁂ ; repeat this distillation 8 or 10 times, cohobating the ☿ back upon the ☿ , until the ☿ remains behind like a ☉ coloured ☌ , which when cold shoots into ☉ coloured crystals.
Pour rectif: ☾ of ☿ upon this, and distil it from it in a Gentle heat, until the yellow Crystals are fixed, and flow without Smoking.
dissolve the yellow fixt ☿ in the first ♁ ial Gradating ☌ and distil gently up and down, until it is become a blood-red fixt ⊖ .
or coagulate it by digestion until it is the Same.

USE.

This fixt ♑ is a ♇ and must be melted with ☉ in a ♉ , and then projected upon ☽ in fusion.
This fixt ♑ yields more ☉ than you would dare to expect from a particular Medicine, independ. of the Stone.------
If you digest ☽ in Lamils or in filings in the above gradating ☌ , the ☽ is transmuted gradually into Good ☉ , but requires time.

* This But: ♁ is the Sophic ☿ of Artephius, Flamel, Dionisius Zacharias etc. Compare this with Jugels process. Wallachin seems to have used the ♂ therefore had no ♁ of ♁ : Jugel used crude ♁ and therefore had a ♁. S.B.

NOTE
THE METHOD TO MAKE USE OF
GRADATING OILS.

It is not necessary that the gradating Oil should dissolve your ☽ .

As soon as fine ☽ is dissolved in good ▽, observing to use no more for the Solution than is necessary, you pour your ☽ Solution into the Gradating ☌, and the ☽ is precipitated to the bottom, during which falling the ☽ takes as much of the Solar tinging ♁ as it can hold, and no more.

Thus you leave the ☽ in the Gradating ☌ 30 or 40 ℔, and the ☽ is exalted from day to day, more and more, the glass must stand in gentle digestion, and must be Shook once a Day; the glass must be kept Shut, to keep the ∩ "Within".

Then You pour the Gradating ☌ off carefully from the ☽ Sediment, and evaporate to dryness, or let it stand until it is dry, which is more profitable at the End, although it costs more time.

The ☽ in the Gradating ☌ becomes black, white yellow and of a deep red;* when you see this it is totally converted into fine ☉ , if your gradating ☌ is duly prepared.

You may pour new gradating ☌ on the ☽ Sediment, if you find that it will not get red. Afterwards you melt it into ☉ with Borax, under a Covering of Poudered White glass.

TO GRADATE ☽ INTO ☉ BY A PARTIAL
TRANSMUTATION
PER VIAM SICCAM.

Make first an Extraction by ▽ from tinging mineral or metallic Subjects, such as Calamine from Aix la Chapelle, Lapis Haematilis, Hungar: ♁ , good Crocus ♂, ☿ ♄ as if you would make a gradating = ▽ ▽ ; when all the ℞'s are extracted, calcine the ⊙, and, extract the fixt ⊖ with Sharp Wine ♎, which ⊖ put into the tinged ▽.

Evaporate the ▽ and observe as soon as it begins to thicken that you Stirr it continually with a Glass Stick and you will obtain a dry tinging ♂.

Take 1 ʒ of this gradating ♂ and mix it with 2 ʒ of Glass of ♄ , such glass must be made of 2 ʒ of Minium and 1 ʒ of Calcined and extinguished White River pebbles; this glass of ♄ must be melted in a Strong △ .

Having now mixed 1 ʒ of your gradat. ♂ with 2 ʒ of the above Glass finely powdered, you put 2 ʒ of fine copelled ☽ in a Good New ☵ , and let it melt, then immediately project upon your ☽ in fusion 2 ʒ or āā of the mixed ♂ /: i.e. the gradat. ♂ 1 part and ♄ glass 2 parts:/ and let it melt or flow thinly 3 or 4 hours, then throw into the ☵ of filings of ♂, in order to ☵ te the ♎, and give now a strong heat, to let it flow for one hour more; then let the △ go out.

Beat the ☽♎ off from the glass, but the ♎ into a new ☵ and the same glass beat to a coarse ♂ lay upon the ☽♎ melt again 2 or 3 ♃ , and then ☵ te it again as before with 1 ʒ filings of ♂ , Whilst you throw in the filings it must flow very thin, and the filings must be very hot first. Repeat this a 3[d] time, and the ☽ will each time increase in

Weight, and gain more ☉ atomes; then you must copel the ☽♒ on the Test, with ♄.

After your ♒ is pure, let it be drawn thin at the flatning mill, or by a hamer on a clean anvil; dissolve it in ▽, which will dissolve the ☽ and keep it suspended, whilst the ☉ falls to the bottom in the form of a black ♂.

If the ▽ will not touch it, it is a sign that it contains too much ☉ for the ▽, because according to the praedominating metal the menstruum must be taken.

Another process upon ☽.

Take Crocus ♀, Crocus ♂, Granates calcined with ♁, Red Talke, yellow calcined ☋, hungar: ♁ āā, suppose we say āā ½ an ♃, is 3 ♃, then take 4 times as much Sea ⊖, is 12 ♃, and as much native ♁, i.e. 12 ♃, mix all these Ingrad: in ♂, press them hard into a large ⚱, and keep it 16 hours in the △, glowing continually, yet not to excite the △ by the blast, the ⚱ carefully covered, that the ♁ may not burn out in an open flame. Take the mass out and dissolve it in warm ▽, and boil the mass, to get the ⊖ from it. When it is sweet, pour the ▽ from the sediment, which dry on a ∴ heat in a Bason.
The ⊖ Lye, which you have poured off from the mass, must be filtered and evaporated to about half the quantity.

The dry mass grind to ♂ and dissolve in ▽ extract as long as there remains colour in the ♂. Then pour all these Tinctures gradually into the evaporated Lye and mix with a glass rod.

Now evaporate the whole in a China Bason in a ∴ heat, with a pretty strong heat at the latter end of the Evaporation, until there remains a dry tinging ♁ eous Sal Enixum. /: confer your msc: de Salibus Enixis:/ pouder this mass and mix it with āā crude ⊖* in pouder. This is a tinging and fixing Cementing Medecine.

Take fine ☽ and this ♂ āā in Weight, and lay SSS. in a roomy ⚱, the ♂ at the bottom and Top, and a fingers thick glass in fine ♂ on the Top of all, and room left that the glass may not boil over too fast. Lute a lid on the ⚱ with a Small hole in the middle. Now Cement the with a Cementing △, which increase gradually every 2 or 3 hours, during 10 or 12 hours, covering the ⚱ with coals during the last 4 hours.

Now take the mass out and beat the ☽♒ from the scoria but if there should be no or little ♒, you must melt the whole by the blast and precipitate the mass with filings of ♂, heated, and the ♒ will sink to the bottom.

Copel this ☽♒ until it remains pure on the Test.

Then pass the ☽ through the Cylinders of the flatning mill, until it is as thin as a Card. Cut this small with Cizars, and dissolve the Shreds in ▽, and the ☉ will be ⏚d in a black ♂. Before it becomes possessed of greater Things. I have done this and often had half my ☽ converted into fine ☉, and Sometimes the whole quantity was Luna fixa, and the ▽ would not dissolve a Single atome of it.

If you cement copelled ☽ with Sea ⊖ and ☿ viv: S.S.S. 12 hours, approaching and augmenting your △ gradually, the ☽ becomes ☽ fixa, by the power of the Sea ⊖ and ☿ vive; But this my Way is infinitely Superior, because here we have previously prepared a tinged and tinging ♁ eous Sal Enixum, which does infinitely more than Sea ⊖ alone; but it is difficult to cement rightly, I have often failed, when I nevertheless took infinite pains to attend the △.

Out of Friendship alone, I will show you Something profitable, that I have Done formerly with Cinnabar. ♃♃.

Take well sublimed artific. ♃, which has been made of 2 p: of ♀ and 1 p. of ☿, and is of a fine colour; buy your ♃ in pieces and not in ♂, or take native ♃. grind it to a subtil ♂ your Self. put it in a glass Body, which must be coated on the bottom with Strong tough Loam. pour Strong rectif: ☌ of ☾ upon the ♃ so as to cover it an inch high; now set it in digestion either in horse dung or in a heat equal to it, about 150 degr: by Fahrenheit. Let ir Stand 3 or 4 weeks.

Now evaporate the ☌ of ☾ in a ⁂ heat, under a Chimney, the iron Capel being placed over the △ hole of your wind furnace; it requires a Strong heat, before you can get it dry. It is difficult to get it loose from the glass; to save a Glass, you may evaporate it in a China Bason.

Put your dry mass, rubbed to ♂, whilst hot, into a high clean and dry glass body, and pour into it your animated but: of ♁ Gradating ☌, which I taught you before, and it will dissolve the mass in ♂ gradually. pour as much of your gradating animated but: upon it, as is sufficient to Dissolve the massa.

Now place it in a ⁂ heat in digestion under the Chimney and begin with a gentle heat, which increase gradually; it must remain hot ☿ and ☾, and continue your △, until it becomes dry and the matter will flow and melt into a fixt Stone. This is a Small Tincture.

It can likewise be done by distillation and Cohobation in a glass coated ♌, pouring back what is come over, until the remaining dry massa flows into a fixt fusible garnet colored stone. This method per ♌ is slower and more troublesome, but the result is the greater & it tinges more!

This fusible stone mixed with pars cum parte i.e. 1 ♃ of the stone, 1 ♃ of fine ☉ and 1 ♃ of fine silver; melt all together under the glassy seal of Hermes, 2 or 3 hours, and the whole will turn out to be good ☉.

The above stone tinges its own weight i.e. 1 part of ☽ into fine ☉ -- the ☉ being only added to protect the new generated tender ☉.

There is more behind this than I mention here. I have sometimes tinged 2 parts of silver with one part of my fixed fusible stone. If the new gold becomes brittle it is a sign that it can bear more ☽.

Finis.